The Law of God Ratified,

James By the Cooke 1772

GOSPEL of CHRIST:

OR, THE

HARMONY

OF THE

Doctrine of Faith,

WITH THE

Law of Righteousness.

Wherein, many of the Types and Rites of the Ceremonial Law are unfolded: And the Moral Law adjusted a Rule of holy living to all, though justified by Faith.

As it was delivered in several Sermons, Preacht to the Parochial Congregation of *Mayfield* in *Sussex*, by Mr. *Mainard* late Rector thereof, publisht since his Death.

Col. 1. 27, 28.

—Χριστὸς ἐν ὑμῖν ἡ ἐλπὶς τῆς δόξης.

2 Cor. 3. 14. & 18.

—Τὸ κάλυμμα—ἐν Χριστῷ καταργεῖται. Ἡμεῖς πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν—

London, Printed for *Francis Tyton* at the Sign of the three *Daggers* in *Fleet-street*. 1674.

THE

Epistle Dedicatory.

To Mrs. *Elizabeth Baker* Widow: To Captain *John Baker* and his Wife: And to Mr. *John Baker* and his Wife. To Mr. *Clement Read*: and to the rest of the Inhabitants of *Mayfield* in *Sussex*, Auditors of these ensuing Sermons.

Much honoured and well-beloved in our Lord,

THE high Opinion he hath of you (who desired me to dedicate these Sermons to you) commands me to make good my compellation, by bearing a particular respect to that worth, and love for those Graces and Profession in you, which were sufficient to determine the Publisher of these Sermons to the choice of you to be Countenancers of them, now printed and exposed to publick View, which you first heard from your own privater Pulpit. The Publisher makes the Church somewhat

a debtor, but Mayfield *very much a debtor to him for his care of your ſpiritual profit and advantage: to which end theſe Diſcourſes (delivered in ſuch plainneſs (as becomes the truth) and with ſuch clearneſs as may capacitate any amongſt you to read, underſtand, and gain by them) are ſet before you. That of your faithful Monitor, now dead, might be ſaid (as is in ſomewhat different ſenſe ſaid of* Abel,) Being dead, he yet ſpeaketh, Inſtruction *unfolding that which many would elſe not diſcern,* Caution, *that you avoid what he knew was dangerous and might prove deadly, And* Exhortation, *perſwading you to weighty inſtances of obedience and conſtancy. If it be, as doubtleſs it is, a Truth that the Legal and* Moſaick *Rites were the Goſpel vailed, this piece deſerveth your ſerious peruſal; for it takes the vail from off the face of* Moſes, *and doth with plainneſs and brevity explicate many of thoſe divine Riddles and heavenly Hieroglyphicks, on whoſe out-ſide too many of the* Jews (*like unexperienced Children gazing on Pictures,*) *determin'd their eye inapprehenſive of the import of them. I would give you ſome account*

account of the Subjects handled in this enſuing Treatiſe, but it is publiſht that your reading might inform you. Nor will I doubt your readineſs to view that with your eye, which, I believe, much pleaſed your ear. And I hope your deſires to profit by it, wiſh my Epiſtle brief, that you may be taken up with the ſeaſonableneſs and pertinency of the Subject. A piece which, I aſſure you, doth very particularly expreſs the temper of its Author, who could have walked abroad (as eaſily as moſt) in a gorgeous dreſs of rich learning; but he was as well verſed in this part of ſelf-denial, and reſolved to practice it, as he was vers'd in Authors, and knew how to uſe them. He preacht it to you, that you might underſtand it, and his Son-in-law hath taken care it ſhould be printed, that you might read and remember it. I wiſh that, among the many eagerly ſnatcht occaſions men take to publiſh their own Conceptions More would take this courſe, and print, for the uſe of particular places, ſome of the choice and profitable Sermons of their own Miniſters, as ſoon as might be after their death, when, in all likelihood, the mourning remembrance of their dead

Miniſter will enhance the value of his living Sermons, whilſt the ſenſe of their loſs, in the death of his perſon, would increaſe the care (of ſome at leaſt) that they loſe not his Counſels, Exhortations, Reproofs and Comforts which (by this means) do ſurvive him. I know many are ſo obſtinate in their Unbelief, and ſo unperſwadable to Obedience, they will not promiſe to believe or obey, unleſs one aroſe from the dead to witneſs to the Promiſes, and to require their Obedience. God ſhew them mercy, opening their blind eyes, and perſwading their hard hearts! If there be any ſuch among your Inhabitants of Mayfield *(and alas! in ſo great a Pariſh there are too too many,) Behold here is that which of all courſes ſeemeth to come neareſt to ſuch a condeſcenſion. Though your Miniſter be not ſent from the dead, yet providence ſends (as it were) from his Grave: And if you will not obey Commands, nor follow Counſels, nor be warned by Cautions in his writings, you would not be perſwaded if he came from the dead. But of you in particular I have no jealouſie, to whom this Epiſtle and the Book is dedicated. Inſtead of perſwa-*

ding

ding you to read it (of which I am perſwaded you are very forward of your ſelves) I ſhall adventure (and, I hope, with no more boldneſs than ſucceſs) to move you to beſtow many of theſe Books among your poorer Neighbours, who will gladly read Mr. Maynard's *Book, when perhaps they have as little mind to read other mens Works as they have knowledge of their perſons. Promote knowledge of Chriſt, and ſaving Grace, by the means which are moſt likely to do it; hereby you ſhall (through the bleſſing of the Lord) turn many to righteouſneſs, and ſhine as the brightneſs of the Firmament for ever, which is that great thing that (with hope of ſucceſs) is for you all, and for the reſt of the Church of God, the prayer of*

From my Study in the houſe of the Right Honourable the Counteſs of *Mancheſter*, at *Waltham-Abbey*, April 3. 1674.

Yours, in our Common Lord, both Servant to your Souls, and Coheir of your Hopes,

H. Hurſt.

The

The Contents of the ſeveral Chapters.

Chap. I.

NO juſtification by works, to Gentile or Jew tranſgreſſours of the Law, and how: yet the Jew had advantage by the Law, which is not voided by doctrine of Faith. Corrupt nature diſpute perverſely againſt the truths of God, partly out of ignorance and miſtakes. Chriſt's righteouſneſs the matter of our juſtification. Prepoſſeſſion of falſe opinions pervert the Scripture; this ruin'd the Jews, obſtructed the Goſpel among the Greeks. Pride natural to us, and oppoſite to the Goſpel. Love of ſin, of the world, pervert truths of the Goſpel: the danger of this as rejecting the remedy, or turning it to the increaſe of the diſeaſe. Errors eaſily increas'd. How Errors found in godly men, while ſometime the carnal are free from them.

Chap. II.

Grace abhors the Perverting of truth: So Moſes, Elijah, *&c. St.* Paul, *&c. For, hereby God is diſhonoured, the New Nature is thwarted. Errors broken out are hardly limited, eaſily overgrow the truth: So the bulk of Popiſh Errors did: So Arianiſme did. Errors divide the Church; So the Errour of the Neceſſity of Circumciſion, the Errour about keeping*

keeping Easter in Victor's time. Pope's Supremacy now divides the Church. Such divisions occasioned by Preaching old forgotten truths; but the fault in those that will not endure such doctrines. Satans malice, and some mens weakness: So the inundation of Popish Superstitions broke in. How much we should resent these things: their danger: Toleration of them discussed, in the Objections for Errours answered.

Chap. III.

Objections against truth many times are double falshoods; this riseth from Ignorance, Credulity, malice, and want of Arguments to confirm errours. No strange or new thing that men erre and are slanderous. Protestant Ministers are no promoters of Antichrist, but his great Adversaries: lessening them greatens Antichrists interest. Seducing Sectaries expedite Antichrists affairs. Satan hath still hindered reformation by such ways.

Chap. IV.

A Threefold Law, first given to the Gentiles with the Jews: the other given only to the Jew. Law of nature and its use. The Ceremonial cannot justifie, nor the Moral, yet neither made void by Faith. Faith confirms the Ceremonial Law: what this is, 'tis of God, how long to last; abus'd or not understood by many

many of the Jews, who preciſely obſerved Ceremonial cleanneſs, palpably neglecting moral purity. In what ſenſe doctrine of Faith doth not aboliſh the Ceremonial Law. The diſpute between Jews and Samaritans, and whence it aroſe; when, and how long continued. Divine worſhip in ſpirit and truth, not limited to any place. Law Ceremonial, a School-maſter to bring us to Chriſt, full of deep myſteries and ſpiritual realities, cleared by the Goſpel. Theſe unfolded in explication of Circumciſion, ſeal of that promiſe, I will be their God, *which contains all grace and comfort, is made good to us in Chriſt: the Covenant ſealed by Circumciſion, the ſame that is ſealed by Baptiſme. Paſſeover what, its occaſion, the circumſtances of it; its meaning in each particular applied to Chriſt. Actual faith in Chriſt delivers from Curſe of the Law, ſhould excite to thanfulneſs, holineſs, exerciſe faith, preparedneſs for our duties, godly ſorrow. Feaſt of firſt Fruits, when enjoyned, excite to endeavour a riſing to newneſs of life.*

Chap. V.

Few Creatures appointed for Sacrifices: three ſorts of Beaſts, two of Fowls, all meek, reſembling Chriſt, as we ſhould. Korban *whence derived, how apply'd to Chriſt, through whom we are made nigh to God. Burnt offering,* עולה. *Its import to us, the rites in offering it, blindneſs of the Jews, and to be pitied: deep ſtaine of ſin, it is deadly to the ſinner or his*

ſuret y

ſurety: Chriſts Blood precious, ſhed that we ſhould not live in ſin. The continual burnt-offering Chriſtians ſhould offer morning and evening; as moſt likely the Jews did pray and praiſe God in their Houſes. חטאת *its ſignification: Imputation of ſin to Chriſt ſpeaks Gods love of Compaſſion to ſinners: ſin baſe and ſhameful. The blood of* חטאת *ſprinkled before the Lord on the Golden Altar; the meaning hereof: Its inward fat burned, what meant: ſome other rites in the offering it, and their import.* מנחה *what it was, noted Chriſt and how, a ſufficient ſacrifice therefore, fit to be truſted in. How the* מנחה *noteth the Chriſtians ſacrifice, and apply'd. Oyle uſed in the meat offering: its purport with other rites of it explained. Salt with all Sacrifices, and its meaning. The Covenant of Salt. The drink offering wherein it conſiſted. The Peace offering, what, and on what occaſion; meaneth whole Chriſtian duty in general, to be offered to God through Chriſt. Peace-offering might be male or female, part of it to be burnt, part for the Prieſt, part for the offerer; hence our Communion with God inferr'd. How Sacrificers are partakers of the Altar. Prieſts under the Law were ſacred perſons, eſpecially the High-Prieſt, type of Chriſt, whoſe is an eternal Prieſthood. The Garments of the High-Prieſt and their meaning,* viz. *the holineſs, beauty, and glory of Chriſt in general. A more particular view of each part of the Garments, their import, and our inſtruction. Ordinary Prieſts were in a ſort types of Chriſtians who*

are

are to be ſpiritual Prieſts and Sacrifices. Miniſters of the Goſpel no where called Prieſts in the New Teſtament. Tabernacle and Temple agreed in ſome, differed in other particulars: how each ſignified Chriſt to dwell with us, in much humility and love, we ought therefore to unite our ſelves to him, eſtrange our ſelves from ſin: ſcandalous ſins ſhould not be cauſe of gladneſs in any who obſerve them in others. Temple and Tabernacle ſignify'd each believer.

Sin defiles the whole man, the heart firſt, the outward man next: ſin begins in the heart. Altar made of Shittim wood, the meaning; covered with braſs, its purport; the Godheadpreſerving the humane nature under its ſufferings. Where the Altar was placed, its meaning.

The Altar of incenſe, its meaning. The Ark what in it, and their Import. The mercy ſeat, the Cherubims looking down towards the Ark.

The fire uſed in Sacrifices, its meaning: Chriſts love to us, undergoing ſuch ſufferings for us, requireth love from us to him.

This fire came from Heaven, never was to go out; ſuch ſhould Chriſtian zeal be.

Chap. VI.

Sacred obſervances, as reſtraint from unclean beaſts: ſo not in their own nature; the meaning equalleth all mankind in their Original. Gods Soveraignty in chuſing Iſrael incomprehenſible;

henſible: His infinite goodneſs calling the Gentiles, who ſhould be thankful, and take heed of unbelief and all ſin. Our liberty to uſe all wholeſome food: Blood whether now forbidden? Probably a Natural though ſecret reaſon, why ſo many Creatures were forbidden to Iſrael? *Prohibition of eating blood,* Acts 15. *explained.*

Feſtivals Religious among the Jews, noted our Chriſtian joy. What feaſts theſe were. At the time of the feaſt of Harveſt, Chriſt ſent down the Spirit on his Apoſtles, who were to gather in the Harveſt of the Gentiles.

Feaſt of ingathering about our September. *the meaning of it well applyed in three or four particulars.*

The feaſt of Trumpets, the type of Preaching the Goſpel, and calling to faith and repentance: who are deaf to this, ſhall be aſtonied at the laſt Trumpets ſound.

The various waſhings in uſe among the Jews well unfolded, ſhew Chriſt the accompliſhment of them, and our Chriſtian duty of dayly purging our ſelves in the fountain of his blood.

Chap. VII.

St. Pauls *deſign to deliver to us the doctrine of juſtification by grace. This clear'd by reducing all men under an examen: The Gentile examined and caſt by Law of nature tranſgreſſed: The Jew examined and caſt by the written Law moral tranſgreſſed. There is a Law*

a Law of nature, this not nulled by Faith: What this Law is, in the particular deſcription of it? Tis engraven on the heart, given by Chriſt, yet different from that he gives Believers who follow him. It was a perfect rule before the fall, it is yet of great uſe, though much impaired. The τὸ γνωστὸν Θεοῦ, *that he was to be ſerved, and worſhipped, that he created all, being himſelf eternal and omnipotent, wiſe and good. This Law declared what is good and what evil, in ſome meaſure. Excellent diſcourſes of Philoſophers. Yet is it an imperfect Rule now, cannot guide ſinners to bleſſedneſs: diſcovers not the great myſtery of the Trinity, or the ſtate of perfection man was Created in; his fall, and recovery, &c. An additional imperfection from the heart on which it is written, as from blurr'd paper the words or Letters are imperfectly read: Yet uſeful it is to Gods glory, to humane Societies, as remote preparators to receiving the Goſpel; in which much above, nothing contrary to, the light of Nature; it juſtifies God, leaves man without excuſe, not increaſing this light, not acting up to it. This defect of theirs was ſin againſt God, who as Lawgiver to all, hath given this Law, puniſht the breakers of it, before the Law given on mount* Sinai. Rom. 5. 13, 14. *illuſtrated. Theſe puniſhments were juſt, as ſevere, in every age, and ruine of ſeveral Monarchies. The ſins of Chriſtians greater than of Heathens or Jews. What Chriſtians are in name, in participation with Chriſt, who is diſhonoured by their ſins, which many Heathens*

Heathens abhor. Seneca *and* Pliny *abhor'd Drunkenneſs,* Tully *decry'd Frauds in Contracts.*

Chap. VIII.

Moral Law written, abridged in the ten Commandments, eſtabliſhed by the Doctrine of juſtification by faith, though it excludes the Righteouſneſs of works from our juſtification, not excluded from all other uſe. None juſtified by works of the Law, becauſe all are born in ſtate of ſin. Works of faith follow juſtification as fruit, are imperfect examined by the rigor of the Law, which bears not the leaſt aberration, requires the whole of mans heart alwaies, in higheſt degree of love to God, and for his ſake to man our neighbour, nothing muſt be omitted, or wanting, or defective. Mans works cannot juſtifie before the infinite juſtice, holineſs and Majeſty of God our Lawgiver. Man to be ſaved, was found in ſin; is ſaved by grace: from which they fall, who would be juſtified by the Law, being a Covenant of nature quite different from the Goſpel. Works juſtifying in St. James *ſenſe,* Jam. 2. 24. *explained. Juſtifying faith is an Active principle, as prevalent habits are. They miſerable who are not in Chriſt, becauſe condemned: no middle State: outward fairneſs inſufficient, inward change neceſſary. Hiſtorical faith doth not juſtifie. Juſtifying faith hath ſenſe of its need of Chriſt, who is a complete Saviour, and wherein this compleatneſs is. How earneſt*

we

we ſhould be to be found in him, careful to bring forth much fruit, but not to truſt in it, keep the mean between the dangerous extreams of a dead faith, and reſting on the works of Faith.

How Chriſt eſtabliſht the Law; by fulfilling it which he did without deſtroying it, what occaſion of that, Mat. 5. 17. *how made under the Law though he was the Lawgiver, bound therefore to fulfill the Law perfectly, ſo became a perfect High-Prieſt according to the type wherein every blemiſht perſon was prohibited medling with the Prieſtly function. Sinleſs perfection neceſſury to the Sacrifice Chriſt offer'd in offering himſelf. Fulfilling the Righteouſneſs of the Law, is an eſtabliſhing of the Law; to the exactneſs whereof man was at firſt created, the Law of our Creation afterwards exemplified in the decalogue: Satans deſign to obliterate this Law by our ſin, to bring us under a Law of ſin, how this effected, hence God diſhonoured, man deſtroyed, both ariſing from Satans malice againſt the glory of God, and happineſs of man: This work of Satan Chriſt came to deſtroy, and hath done it, which no meer creature could have done, Angels could not, and why. This work is really a repairing man, though expreſſed by deſtroying of Satans work: ſo raiſing up the dead, is called deſtruction of the Grave.* 1 Joh. 3. 8. *at large unfolded, Chriſt Cod impreſt on our nature in himſelf, the abſolute perfection of that holineſs the Law required of mans nature, Chriſt hath fully ſa-*

tisfied the Law, and accompliſht the Prophecies concerning him, which was God, the coeſſential word, who made all, ſupports all in heaven and earth, and doth it as primary efficient cauſe and final for his own glory, ſo was without robbery equal with God, yet became man, uniting the humane nature to the Godhead, which ſupported the humane nature, gave value to the ſufferings of it, in which nature, he made under the Law, was in capacity of ſuffering the Curſe, which the Godhead, fountain of life and bleſſedneſs was not liable to: Who come not to Chriſt, are expos'd to all that their ſins deſerve, and the Law threatens: Sin then is bitter, and will be the ſhame of Sinners. Who are in Chriſt, have ſound foundation of comfort, Chriſt hath ſatisfied the Law for them. To whom his perfect righteouſneſs is imputed: ſo the Law eſtabliſht, this enlarged and illuſtrated, Debts paid by ſurety the debtor diſcharged the payment imputed, God imputes it, and of Grace or freely to the Believer on his believing in Chriſt. So faith juſtifieth not meritoriouſly, nor efficiently, not materially or formally, but objectively and inſtrumentaly, as apprehending Chriſt his righteouſneſs: Hence our bleßedneſs, joyned with our Sanctification. How Chriſt eſtabliſht the Law, by perfectly fulfilling all the Righteouſneſs which it required: Contrariwiſe the doctrine of juſtification by our works makes void the Law in great part, reducing its Commands to the ſcantling of that obedience, which is pretended to juſtifie us.

The

The myſtery of Chriſts immenſe love to us. Believers ſhould be humble and will be. Great ſinners may be encouraged to come to Chriſt, whoſe righteouſneſs is the righteouſneſs of Jehovah. *Look to the truth of your faith, the ſuitableneſs of your life: juſtified ones are ſanctified ones. The Law is made a rule of holineſs in life, to thoſe that are juſtified without works of the Law, and this by the Authority of Chriſt, who hath for us ſatisfied it as a Covenant, and now ratified it as a Rule to us; we cannot live juſtified by it, we muſt live ſanctified to it. The Law as Covenant of works, uſeful to Believers, to humble, awaken, and drive them to ſeek a remedy: The Law a Rule uſeful to believers, keeping them poor in ſpirit, in ſight of what they once were, what they ſtill are: It is uſeful to quicken and ſtir them up to greater ſtudy of holineſs. Our Redemption no prejudice to the Law, rather an exalting of it. The peaceable comport of the Law and Faith, which oppos'd to each other, is great error of* Antinomians. *High Preſumption to boaſt of juſtification by Faith, and yet be the ſervants of ſin againſt the holineſs of the Commandment. He is out of Chriſt who continues in ſin, in contempt of the Law, and to the abuſe of free grace, which imparteth inherent Righteouſneſs to ſanctification, as it imputeth Chriſt his righteouſneſs to juſtification.*

ERRATA.

ERRATA.

PAge 5. line 2. read *theſe*. p. 17. l. ult. add *here*. p. 18. for *when*, l. 18. r. *even*. p. 21. for *Circumcellions*, r. *Circumcellians*. p. 32. l. 19. for *Corrupts*, r. *Corrupt*. p. 33. l. 2. r. ἄνομος. l 13. r. *Hymenæus*. p. 37. l. 16. r. *Conſequents*. p. 44. l. penult. r. *exhort*. p. 53. l. 12. r. *tolerable*. for Chap. IV, r. V. p. 125. in the margin, for *Officers*, r. *Offerer*. p. 130. l. 33. dele *him*. p. 153. l. 22. r. *perſons*. p. 160. l. 1. for *An*, r. *any*. p. 212. l. 2. for *no*, r *not*. p. 239. l. 21. r. *woman*. p 240. l. 17. for *ſtate*, r. *ſtead*. p. 243. l. 6. r. *endaring*. p. 263. l. 25. r. *For*.

Rom. 3. 31. *Do we then make void the Law through Faith? God forbid; yea, we eſtabliſh the Law.*

CHAP. I.

THe holy Apoſtle in this divine Epiſtle according to the wiſdom given unto him (as his fellow Apoſtle ſaith of him) having laid down that great fundamental truth of the Goſpel, that righteouſneſs and everlaſting life is to be obtained by faith; that is, by the perfect Righteouſneſs of Chriſt imputed to Believers by God the Father, and applied by Faith, proveth it by ſhewing that none are juſtified any other way; and this he cleareth by making it evident that all ſorts of men Iſraelites and Gentiles are ſinful and guilty before the Lord, and therefore none of them juſtified by any works of their own in the ſight of God. He proveth the Gentiles to have ſinned againſt the law, and light of Nature and Reaſon; the Iſraelites to have ſinned againſt that Law, not only ſo, but againſt the written Law, and

2 Pet. 3. 15.

Rom. 1. 17.

that both Ceremonial and Moral; against th Ceremonial Law, in that they rested in the outward observation of it, not looking to the substance and end of it, and so their Circumcision was made uncircumcision: The moral Law condemned them because their corrupt natures were enmity against it, contrary unto it; they sinned against it in omissions, commissions, their best performances fell far short of the full perfection of it, and therefore they all stood condemned before the Lord, whose exact justice alloweth of no righteousness but that which is every way perfect. These things being cleared from the 17th verse of the first Chapter to the 20th verse of this third Chapter: Then he declareth another way of justification revealed in the Gospel, even by the full satisfaction and perfect righteousness of the Lord Jesus Christ, imputed by God the righteous Judge of all the world to Believers, and applied by faith: And having proved this, in the latter part of this and in the two next Chapters, he inserteth these words in the end of the third Chapter, *Do we then &c?* although he had not finished his discourse of free justification by faith through the righteousness of Christ, yet he would put in a caveat against the licentious abuse of this excellent Doctrine, though it seemeth a little out of order, not tying himself so precisely to method as to neglect the vindicating the honour of Christ, and the preventing, or removing of such a mistake upon which poor souls are apt to

make

make Shipwrack. So that in these words we may note, *first a Question or Objection, Do we make void the Law through faith? secondly an Answer:* 1. *By way of detestation or abhorrence, God forbid!* or, let it not be, far be it from us. 2. *By way of denial implied in a contrary Assertion*, and that with advantage, We are so far from making void the Law through faith, that by this doctrine we establish the Law. *Do we make void the Law?* Do we make the Law a vain, empty, useless thing, of no force? Do we take away all authority and binding power from the Law? through faith, through the Doctrine of the Gospel, teaching men another way of obtaining justification and righteousness, by the perfect righteousness of Christ, apprehended by faith without any respect unto or consideration of the works of the Law? μὴ γένοιτο. Let it not be, far be it from us; *Yea, we establish the Law*, we give more honour to the Law, we acknowledge more fully and truly the perfection, purity, authority of the Law, than they do, which teach and seek righteousness by the works of the Law. From this objection may be noted this point: *That Ignorance and malice is apt to mistake, slander or pervert the most precious Truths of the Gospel*; or thus, The corrupt Nature of man is apt to corrupt the most precious Truths of the Gospel. So in this present Chapter: For the Apostle having before proved the people of *Israel* had as much need of the Righteousness of Christ to save them from condemnation, and

Parts of the words.

Doctr. 1.

Rom. 3. 1, 2.

to justifie them and present them as righteous before God, as the Heathen; their sins and guilt being as great as that of the Heathens or rather greater. It seems hereupon some were ready to argue: What advantage then hath the *Jew*, and what profit is there of Circumcision? As if they had said, this doctrine taketh away all difference betwixt *Jew* and *Gentile*; it giveth unto *Israel* the peculiar people of God no more priviledge or dignity in things pertaining to God, than to the worst of Heathen Idolaters; it was to no purpose that God distinguished them from other Nations by the ordinance of Circumcision: Thus is corrupt Nature apt to corrupt the precious Truths of the Gospel. But the Apostle shews that the *Jews* had much advantage over the *Gentiles*, chiefly, because that unto them were committed the Oracles of God: They had the word of God, the writings of *Moses* and the Prophets given by the inspiration of the holy Ghost, directing them to the *Messias* to whom they were to seek for Righteousness, and in whom they were to believe that they might be justified: They had Sacrifices prescribed them by the wisdom of God, as special helps to strengthen their faith in the perfect Sacrifice of Christ the Redeemer; and therefore they had much advantage above the Heathens, if they improved it for their eternal good; and yet notwithstanding all this, it was as impossible for them to be justified by their own works and righteousness, as for the Heathens, and they had

had as much need of Christ and his righteousnes for justification as these. In this the *Jews* had the advantage above the Heathens, that they had far better means to lead them unto Christ than the Heathens: Herein they were both alike, that neither the one nor the other could be justified and saved by their own works, but only by Christ and his righteousnes. Again in this regard, the condition of the obstinate and unbelieving *Jews* was worse than that of the profane *Gentiles*, that they sinned against greater light and means, not improving their priviledges and advantages but receiving the grace of God in vain. Then followeth another objection, Ro. 3. 5,6,7,8. If mans unrighteousnes commendeth the Righteousnes of God, if Gods Righteousnes in justifying sinners be the more gloriously manifested by reason of mens wickedness, how then can it stand with the righteousnes of God to punish men for sin? and again, if the glory of God, his rich Grace, do appear and shine forth so much the more admirably by the heinousnes of peoples sins, why should any flee from sin, and not rather add sin to sin, doing evil that good may come, that Gods grace may be the more manifested to his glory? The Apostle rejecteth these with detestation, shewing that notwithstanding all their perverse cavils, they shall find God a severe judge, and that their damnation is just: for it doth no way lessen the guilt of sin that God getteth glory by it; for sin in its own nature tendeth to the darkning of

Gods Glory, and men by ſinning diſhonour God; but ſuch is the infinite perfection of God, that as he commanded the light to ſhine out of darkneſs, though darkneſs be contrary to the light, ſo he can work good, and get himſelf glory out of the evil of ſin, which in it ſelf tendeth to rob him of his glory. So in the ſixth Chapter of this Epiſtle, *ſhall we continue in ſin that grace may abound?* Rom. 6. 1. &c. The Apoſtle had ſhewed before that all had ſinned in *Adam*, beſides the guilt of their own actual ſins, yea, even ſuch as lived before the Law was given by *Moſes*; and that by the publiſhing of the Law ſin abounded, the guilt of ſin increaſed: but then withal, he added, that where ſin abounded grace did much more abound; the free love and favour of God was glorioufly manifeſted in pardoning ſin, thus heightned and aggravated by the expreſs Law, and in freely juſtifying ſinners condemned by the written Law. Hence this Queſtion or Objection, to which the Apoſtle anſwers with deteſtation (as before) and withal ſheweth that they who are juſtified by the righteouſneſs of Chriſt, have received the Spirit, and ſo dye to ſin and live to righteouſneſs, and are engaged hereunto by their Baptiſme, and therefore it is in vain for any to hope for juſtification, and pardon of ſin through Chriſt, who yeild themſelves up to the ſervice of ſin. So *verſe 14th*, he ſaith to Believers, *Ye are not under the Law but under Grace*: Hence again a Queſtion or Objection of corrupt nature or carnal reaſon, *What then?* ver. 14.

Shall

Shall we ſin becauſe we are not under the Law but under Grace; May we not therefore ſin ſecurely if we be free from the Law, if the Law have no power nor authority over us to condemn us? The Apoſtle anſwereth this after his uſual manner with deteſtation, and then more fully, *Know ye not that to whom ye yeild your ſelves ſervants to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs?* They that ate juſtified by Chriſt, and freed from the curſe, the condemnation and rigour of the Law, are the Members of Chriſt, and ſervants of righteouſneſs; but they that ſin ſecurely upon a conceit that they are freed from the Law, are indeed the ſervants of ſin, and this ſervice of ſin tendeth to everlaſting death. *The Reaſon of this in general*, is, the contrariety of mans nature unto God and his Truth ſince the fall, ſince the Image of God was defaced, and the Nature of man corrupted by ſin; ſo that the powers of the ſoul thus degenerated are become croſs and oppoſite unto the counſel and truth of God. *They are of the world, therefore ſpeak they of the world, and the world heareth them: we are of God, he that knoweth God heareth us, he that is not of God heareth not us; hereby know we the ſpirit of Truth and the ſpirit of Error:* all of us are naturally of the world, and all remain ſo, unleſs the Lord do effectually by his grace call them out of the world, and ſo their worldly minds and hearts are unſutable and oppoſite unto the mind and truth of

The General Reaſon of the point.

1 Joh. 4. 5, 6

Particular Reasons. God. More particularly, 1. *Ignorance is a great cause why men deprave the Scriptures and pervert the Truths of God: the light shineth in darkness, and the darkness comprehendeth it not.*

Joh. 1. 5. All are naturally darkness, and therefore full of contrariety to the light and truth of God;

Eph. 7. 8. *ye were sometimes darkness*, saith the Apostle, to those that then were light in the Lord; the best of those whom God hath savingly inlightned by his spirit, were sometimes darkness.

Col. 3. 9, 10. *Lye not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the Image of him that created him.* They that are regenerated are renewed as in other regards so in knowledge; This sheweth that the old man is possessed with darkness; Corrupt Nature is void of saving knowledge, and therefore in that condition men are apt to put light for darkness, and darkness for light. The *Sadduces* that denied

Mat. 22. 23, & 29. &c. that great Mystery of the Resurrection of the body, I conceive, were much pleased with an Argument whereby they hoped to nonplus the Lord Jesus Christ; they seemed not directly to deny the Resurrection, but only to desire a Resolution in a difficult case, concerning a woman that had seven husbands, & out-liv'd them all: The Question was, which of those seven should enjoy her for his wife at the Resurrection; but the Lord Christ telleth them they shewed gross ignorance in that wherein they thought themselves very acute; saith he, *Ye do err, not knowing the Scrip-*

Scriptures nor the power of God: and first sheweth them how by the Almighty power of God, the bodies of the Saints at the Resurrection should be so wonderfully transformed and glorified, that they should not need nor desire marriage or other things of the like natrue, no more then the Angels do which are Spirits and have no bodies; then he proveth by the Scripture that the dead shall rise. Now this ignorance is more or less gross in several persons; some that are not so grossely ignorant as others, yet being weak in knowledge and judgement, are apt to miscarry in this kind: *First by misunderstanding* some Texts or passages of holy Scripture, so it seemeth the Saints at *Thessalonica* mistook what the Apostle had written to them in his former Epistle, when speaking of the last day, he saith, *This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trumpet of God: and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air.* Where twice he speaketh of himself (if we look on the bare words) as if he should live to the end of the world, as if Christ should come in glory before *Paul* should leave this world: I conceive, he spake by way of supposition, that if he, and other Believers then living, should re-

Ignorance greater or less and whence.

1 Thes. 4. 15, 16, 17.

remain to the last day, then they should be thus translated to Glory; and as he saith elsewhere, they should not dye, but should be changed; and this he might do to teach others by his example to live in a continual expectation of Christs glorious appearing, especially considering that the day of death was to them as the last day, not that he did peremtorily determine any thing concerning the time which was unknown: now compare this with what he writeth to the same Church in the next Epistle, *Now we beseech you Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not shaken in mind or be troubled, neither by spirit or word, nor by letter as from us, as that the day of Christ is at hand: Let no man deceive you by any means for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of Perdition &c.* It seemeth some went about to deceive them under pretence of Revelation implied in the word *Spirit*, some by word of Mouth, as if the day of the Lord should come in that age, and these might abuse those words of the Apostle in his former Epistle, therefore he saith, by Letter (or Epistle) as from us. Now Satan might have this pollicy, and set a certain day, and that within a short time, that when they saw it did not come to pass at the time foretold, they might doubt of the thing it self, whether ever it would come to pass; but the Apostle shews them that there must be a great change before that day, a

2 Thes. 2. 1, 2, 3.

general

general Apoſtacy or falling away, and the revealing that man of ſin, the Son of perdition.

Secondly, by drawing falſe inferences and concluſions from ſome places of Scripture. So in the preſent Text, from that ſound doctrine of the Apoſtle concerning free juſtification of ſinners through the righteouſneſs of Chriſt, without any reſpect at all to the works of the Law, it ſeemeth ſome drew this inference or concluſion, that the Law was made void: and do not the Antinomians the very ſame at this day? yea, do not many among us harbour the ſame conceits in their minds, as if it were enough only to pray to God to pardon their ſins for Chriſt his ſake; as if they need not labour after conformity to the Law in righteouſneſs and holineſs. On the other ſide, whereas Chriſt ſaith, *Except ye repent ye ſhall likewiſe periſh.* Luk. 13.3. *Except a man be born again, he cannot ſee the Kingdom of God.* Joh. 3.3. *Follow Holineſs without which no man ſhall ſee the Lord.* Heb. 12. 14. From theſe and the like Scriptures, ſome it ſeemeth draw falſe concluſions, as if by repentance, by holineſs, by prayers, and other duties, they might in part ſatisfie for their former ſins; and as if Repentance, Regeneration, Holineſs, were not only things accompanying juſtification and ſalvation, but proper cauſes: But ye muſt conſider,

Firſt, that Chriſt his ſatisfaction and righteouſneſs is the full, perfect, and only cauſe of juſtification and pardon of ſin, and that no holineſs, no duties of the perſons juſtified, do help

help any thing at all towards their justifica-
tion; it is the Righteousness of Christ im-
puted to them, which maketh up the whole
matter of their Righteousness in the sight
of God, and covereth all their sins.

2. *Secondly, on the other side, Regeneration, Repentance, Holiness, are concomitants, things accompanying justification and salvation, and evidences of it:* So that although none can procure pardon of sin, nor justification in the least degree, by any graces or duties of their own, yet none can have any sound hope that their sins are forgiven, or their persons accepted of God as righteous, without Repentance, Regeneration, and Holiness; because none have their sins pardoned, and their persons justified, but such as receive Christ into their hearts by Faith. Now Christ alwaies cometh by water and blood by his holy graces to wash and sanctifie the Soul, as by his blood and merit to justifie and procure forgiveness of sin. As the light of the fire giveth no heat, and the heat of the fire giveth no light, yet the heat and light are joyned together in the fire; so righteousness imputed to the soul for justification and forgiveness of sin do not sanctifie, and on the other side, Repentance, Regeneration, holiness in Believers do not justifie, yet they are joyned together, and where one is, there is the other, and the latter is an evidence of the former. I conceive it is a common case with many to mistake in this kind, because they want judgement rightly to draw inferences from Scripture grounds,

grounds: so the Anabaptists, because they read of persons baptized when they made profession of faith and repentance; hereupon they draw conclusions against Infant-baptisme: whereas the case is not alike, for those examples are of converted Jews or Heathens, not of such as are born of Christian-parents; whereas they should rather argue, that because Infants born of Church-members under the old Testament, were circumcised as Church-members by the Lords command; therefore Infants born of Church-members under the new Testament are to be baptized as Church-members now.

Prejudicate opinion, the cause of perverting the truth through Ignorance.

Thirdly, prejudicate opinions, false conceits, suitable to corrupt Nature and carnal reason, forestalling the mind, and being entertained aforehand, make people very apt to deprave or deny the Truth when it is presented to them. I conceive this was the cause why the Jews were so obstinate in rejecting Christ and his doctrine, not receiving and obeying him as Christ; because their carnal minds were forestalled with conceits of a Messias that should come in state as an earthly Prince, and erect a glorious worldly Kingdom amongst them, and this prejudice moved them to corrupt the Prophecies of the old Testament, and to distaste the doctrines of the New; they liked not to hear of a crucified Redeemer, the doctrine of the Cross was to them a stumbling-block, they did not close with a spiritual Kingdom of Christ, attended with persecution: yea, Christ his Disciples were not

not free from this diſeaſe, and therefore when Chriſt foretold his own ſufferings, *Peter* preſumed to rebuke him, and there was a contention among them for the chiefe place, as if they expected great worldly honours and dignities by following Chriſt: On the other ſide, the *Grecians* were prepoſſeſſed with the rationall principles of worldly wiſdom and Philoſophy, and ſo deſpiſed the Goſpel as fooliſhneſs, though indeed there were ſuch heights and depths of divine wiſdom in the myſteries of the Goſpel, as never came into the head of the wiſeſt men amongſt them. The carnall *Iſraelites* were foreſtalled with an opinion of their own righteouſneſs, and ſo rejected the doctrine of juſtification by the righteouſneſs of Chriſt, *For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God.* Ignorance and prejudice, the fruit of ignorance cauſed them to diſreliſh the Truth of the Goſpel.

Rom. 10. 3.

2. Reaſon of the Point.

Secondly, *the love of ſin is a cauſe why men pervert or reject the Truths of the Goſpel.* The Goſpel and word of grac *teacheth to deny ungodlineſs, and worldly luſts,* &c. This is diſtaſtful to a ſoul wherein ſin raigneth. *The Goſpel requireth Chriſtians to dye to ſin, to mortifie their members which are upon the earth, to live to righteouſneſs, to walk in newneſs of life.*

Tit. 2. 11, 12.

3. Reaſon of the Point.

Thirdly, *the pride of corrupt Nature is very contrary to the Goſpel which teacheth to be poor in ſpirit,* to empty our ſelves of all ſelf-ſufficiency

ciency, to go out of our ſelves, *to become fools that we may be wiſe*, to be leſs than nothing in our own eyes, to receive all of meer grace, the free love and favour of God, to preſent our ſelves in anothers garment before God in the righteouſneſs of Chriſt, for the covering of our ſhame, and cloathing of our nakedneſs, to look for no acceptance of any ſervice but by anothers worthineſs, the merit of Chriſt.

Fourthly, *corrupt and inordinate ſelf-love may move men to reject or corrupt the Truths of the Goſpel*, which teacheth ſelf denyal, and the renouncing of all that is dear unto us, ſo far as it ſtandeth in oppoſition againſt Chriſt, *Then ſaith Jeſus unto his Diſciples, If any man will come after me, let him deny himſelf, and take up his Croſs and follow me.* The Goſpel ſtriketh at the right eye, at the heart, and root of the moſt beloved luſts; How then will ſelf-love riſe up againſt it? 4th Reaſon of the Point. Mat. 16. 24.

Fifty, *inordinate love of the world*, of things below, being *deeply rooted in corrupt Nature, raiſeth rebellion againſt the Goſpel, and moveth men either to reject or corrupt the Truths revealed in it.* *Felix* trembled at *Pauls* diſcourſe and commanded him away: the young man went away ſorrowful, when Chriſt required him to ſell all and give to the poor, and follow him, in hope of treaſures in Heaven: The Phariſes who were covetous, when they heard Chriſt ſpeak againſt that ſin derided him; *Love not the world, neither the things that are in the world; if any man love the world, the love* 5th, Reaſon of the Point. Luk. 16. 14. 1 Joh. 2. 15, 16

love of the Father is not in him; So if any man love the world inordinately, the love of the Truth is not in him, for all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father but is of the world.

The Uſe of this may be,

1. Uſe of the the firſt Doctr.

Firſt, *to teach us to ſee and bewayle the corruption of our nature*, and withal, *to make us ſenſible how dangerous it is to continue in our natural eſtate, deſtitute of the ſpirit of Chriſt*; Our corrupt nature is apt to corrupt and deny the precious Truths of the Goſpel. it were a dangerous and malignant diſeaſe of the body, that ſhould turn the beſt phyſick into poyſon, and either caſt it out of the ſtomach as ſoon as it is taken in, or grow worſe by occaſion of the remedy: Our natures are wholly overſpread with the deadly diſeaſe of ſin and corruption, and there is no part ſound in them, as the Apoſtle ſaith, *I know that in me, that is, in my fleſh dwelleth no good thing*: He had much good in him through grace, a great meaſure of the ſpirit of Chriſt, but in his fleſh, ſo far as he was carnal, ſo far as he was not renewed by the holy Ghoſt, ſo far there was no good thing dwelling in him; which ſheweth that in them which are not regenerate, there is nothing ſpiritually good, nothing ſuitable and pleaſing to God: Whence theſe two great evils follow;

Rom. 7. 18.

1, *Firſt*, an inclination to reject the Remedy; like a corrupt Stomack that gives no entertainment to the Phyſick, leaveth it no time to

to work the cure, but presently casteth it out. So do many in the state of corrupt Nature, they hear the Truths of the Gospel which the Lord hath appoynted as precious Remedies against that disease, and rej. & them, cast them up again, either denying them in the secret thoughts, not believing them, or not seriously minding or regarding them. So the Apostle told the unbelieving *Jews*, *it was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge your selves unworthy of everlasting life; Lo we turn to the Geniles.* He charged them for putting the word of God from them. The Apostle had put the word of God home to them, and they put it from them; thus it is with many: The Gospel is tendered to them as necessary physick sent down from Heaven, and ministred to them by the Preachers of the word, but they put it from them; either they do not take it down, or presently cast it up again. Act. 13. 46.

Secondly, *there is an inclination in corrupt Nature, to corrupt the Truths of the Gospel, and to make them occasions of increasing the disease,* and so to make the Gospel to become the servant of death unto death. Corrupt Nature is apt to make both the law and the Gospel occasions of increasing these diseases of the soul concerning the Law, the Apostle saith, *when we were in the flesh, the motions of sin which were by the Law, did work in our members to bring forth fruit unto death:* This explaineth afterwards as in other passages; 2 Cor. 2. 16. Rom. 7. 5.

1 Pet. 2. 8. *wherefore the Law is holy, and the Commandment holy, and just and good*; the Law is perfectly holy, and just and good, and therefore cannot be properly the cause of any thing sinful and unholy, *Was that then which is good made death unto me? God forbid! But sin that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful*; such is the malignity of corrupt Nature, that it worketh evil out of good, and maketh the pure and holy Law of God an occasion of sin, the more sin is forbidden, reproved, threatned, condemned by the Law; the more vehemently is the corruption of nature carried after sin. So for the Gospel, the Apostle *Peter* saith, that *Christ preached in the Gospel, is to them that are disobedient, a stone of stumbling and a rock of offence*; *when to them which stumble at the word, being disobedient, whereunto also they were appointed.* They stumble and take offence because they like not those terms upon which Christ is offered to them in the Gospel. How dangerous is it then to continue in this estate of corrupt nature? How earnest should poor souls be with the Lord to deliver them? The body is in a sad estate when all both food and physick increaseth some deadly disease in it. The word and Gospel of God is both food and physick, and corrupt Nature is apt to make it an occasion to increase sin, and aggravate condemnation. Cry mightily to the Lord to work a through cure upon your souls, to change and renew

ver. 12, 13.

your

your natures, to ſend his ſpirit along with his word, that it may overpower the diſeaſes of your ſouls, and be unto you the ſavour of life unto life.

Secondly, *This may teach us not to think it ſtrange, that ſo many pretious Truths of the Goſpel are denyed and rejected in theſe days*, ſo many parts of Scripture abuſed with falſe interpretations and corrupt gloſſes, ſo many errors and lyes maintained inſtead of Truths. Corrupt nature is a full fountain ſufficient to ſend forth a multitude of theſe poyſoned ſtreams. It is a fruitful wombe to conceive and bring forth abundantly, ignorance, miſtaking the ſenſe of Scripture, drawing falſe concluſions from the word, filling the mind with miſts and clouds of prejudice againſt the Truth, Love of ſin, Pride, Corrupt and inordinate ſelf-love, exceſſive love of the world and outward things. Theſe and the like diſtempers of corrupt Nature, What truths may they not corrupt or deny? What errours and falſe opinions may they not breed and cheriſh? Uſe 2.

Now when Satan the Father of Lyes, either more immediately by himſelf, or mediately by his inſtruments worketh upon corrupt nature, then followes ſtrong deluſion or efficacy of error whereby people are brought to believe lyes tending to damnation. Yea, ſuch is the power of Satan joyning with corrupt nature in the producing of falſe doctrines, that one error begetteth many, and one Seducer deceiveth many; one blind guide draw- 2 Theſ. 2. 12.

eth a multitude into the ditch with himself: yea, one Heresie may soon over-run a whole Country, and spread suddenly from one Nation to another. How soon did the Heresies of *Arius* overcome the world, and how were the Kings and Kingdoms of the earth made drunk with the cup of the Whore of *Babylon*, lying drenched and drowned in Popish errours, Superstitions and Idolatries; and like horns fastned to the head of the beast, imploying their power to maintain the tyranny of Antichrist, and to suppress and persecute the truth, and them that were sincere and zealous in professing and promoting it. And,

Use 3. *Thirdly*, upon the same ground, *we may see the cause of such wicked practices as are used to advance and establish errours:* Satan and mans corrupt nature joyn together in the breeding of them. False doctrines have an hellish original, and so are carried on by hellish means; *What juglings were used by the Arians to delude the Emperor Constantine*, to bring the Champions of the Truth, especially *Athanasius* into disgrace and suspicion with him? how importunate were they to obtain a toleration, and to be received into Communion with the Church; covering their wolvish natures under sheeps cloathing, while they were weak and kept under, but casting off the sheeps skin when once they grew numerous and strong, and had Emperours for their turn, and appearing in their own colours, devouring the sheep of Christ, making

ing havock of the Church, and exerciſing outragious perſecution againſt them? Much is related alſo of the fury and cruelty of the *Circumcellions*; As for the *Papiſts*, what Country in *Europe* almoſt hath not had experience more or leſs of their bloody butcheries? how many thouſands of Saints and Martyrs have they murdered with fire and ſword, and put to cruel torments in *Italy*, *Germany*, *Spain*, *France*, *Netherlands*, *England* and *Scotland*? Among the reſt the barbarous Maſſacres acted upon the *Proteſtants* at *Paris* in *France*, under pretence of friendſhip, and a royal wedding, and the like cruelty executed in other Cities of that Kingdom, and the helliſh Powder plot here in *England*, are ſufficient evidences by what ſpirit they are led: and this latter is on the one ſide, I conceive, matter of perpetual infamy and reproach to the Whore of *Babylon*; and on the other ſide, an everlaſting monument of the goodneſs of God, and his watchful eye over his Church, in diſcovering this work of darkneſs, laughing to ſcorn the counſels of his Enemies, and commanding deliverance for his people in this Land, by which means the Goſpel and ordinances of God are continued among us to this day. But by theſe and the like examples it may appear, that Satan and the corrupt nature of man cloſing together, do both bring forth dangerous errours, and contrive wicked means to maintain them. Hence it is that they have dealt perfidiouſly with men to work their own ends, having firſt dealt

falſly with God in denying his Truth, and (as much as lyeth in them) falſifying his word, putting falſe conſtructions upon it, and drawing falſe concluſions from it. And therefore none ought to ſtumble at the multitude of errors and falſe opinions, ſo as to queſtion the Truth and certainty of Religion, but rather ſo much the more to uſe means to be eſtabliſhed in the Truth, by ſearching the Scriptures with diligence, earneſtly praying to the Lord to open their underſtandings, to lead them into all Truth, and confirm them in it, to frame their hearts to receive the love of the Truth, and to keep them from being led away with the error of the wicked.

Two Queſtions Anſwered.

But ſome may queſtion. If Satan and corrupt nature are the cauſe of errours, what is the reaſon then, 1. *That ſome of the godly are drawn into Error?* 2. *What is the cauſe that many carnal perſons, and many notoriouſly wicked, are free from Errours, yea, at ſuch times and in ſuch places where errours and ſects abound.* For anſwer to the former I conceive.

Anſw. to 1. Some of note for profeſſion unſound at heart. 1 Joh. 2. 18, 19.

Firſt, *that many* who have been of note for godlineſs *were never ſound*; they were but chaffe in the Lords floore, and ſo eaſily blown away with every wind of falſe Doctrine. Saith the Apoſtle *John, Little children, it is the laſt time, and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know that it is the laſt time:* Theſe leſſer Antichriſts were forerunners of the great Antichriſt, but whence came

came these petty Antichrists, even out of the bosome of the primitive? apostolical Church; for saith this Apostle, *They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest, that they were not all of us.* If these that were in communion with the Church of Christ in those purest times, were unsound at the best, and afterwards discovered their unsoundness by departing from the faith and Church of Christ, and becoming open enemies to the Truth, have we not cause to think that many, who in these days imbrace false opinions, were never upright when they seemed most zealous for the Truth and wayes of God? And therefore what need have all to search their hearts, and while they seem to stand take heed least they fall, by labouring to ground themselves upon the Lord Jesus Christ by faith unfeigned.

2. Answ. to 1. Query. Some err because their knowledge is but in part.

Secondly, I doubt not but *sincere Christians may fall into some lesser errors, because they do but know in part*; There are degrees of ignorance in them and the remainders of corrupt nature which may darken their minds, and expose them to the danger of erring, partly through the weakness of their own judgements, partly through the sleight of men and cunning craftiness, whereby they lye in wait to deceive, partly through the high esteem which they have of some men. So it is thought that multitudes were carried away with *Luthers* Name, and the eminency of his gifts,

and the great ſervice done by him to the Church of Chriſt.

3. Anſw. to 1. Quære. God permits it to teach us how to eſteem men.

Laſtly, I conceive that *the Lord may in his wiſdom ſuffer ſome eminent Saints of his to err in ſome things, that men may learn not to think of men above that which is meet, but to give that great prerogative of infallibility to the God of truth alone*, who hath revealed his Truth in the holy Scriptures: and therefore Chriſtians ſhould try all ſpirits and doctrines by this Rule, bring them all to the Law and to the Teſtimony, concluding that if they ſpeak not according to this Rule, it is becauſe there is no light in them, no light in their doctrine, ſo far as it will not endure the trial of Scripture light; yea, the Apoſtle ſpeaks very high in this caſe, *Though we, or an Angel from Heaven, preach any other Goſpel unto you than that which we have preached, let him be accurſed.* If it were poſſible for a bleſſed Angel to preach falſe doctrine, we muſt reject and cleave to the Scripture againſt all contradiction.

Gal. 1. 8.

Anſw. to 2. Query. Carnal perſons may be conſtant to ſome truths, and whence.

For anſwer to the ſecond Queſtion: In as much as Satan, and the corrupt nature of man, are the cauſe of Errours and Hereſies, What is the reaſon that many carnal perſons both ſuch as are of civil converſation, and fair moral principles, and alſo ſuch as are looſe and licentious, yea openly profane, are free from errours in ſuch places and ages, where & when falſe doctrines abound; whereas they are ſuch in whom the corruption of nature raigneth, and ſuch as are held captive by Satan according to his will? For

For anſwer to this I conceive,

Firſt, that *ſome ſuch perſons being naturally quick of apprehenſion*, and judicious, *may be ſo clearly convinced of ſome truths, that though many deny them and oppoſe them, yet they will ſtand to them*, eſpecially when there is liberty for all ſides to hold and profeſs what they liſt, and a man may ſtick to the Truth without loſs and danger: in ſuch caſes natural Conſcience is a ſtrong tye upon mens ſpirits, to cauſe them not willfully to deny a known Truth. 1. Anſw. From Natural quickneſs of judgment.

Secondly, *Some may affect the reputation of conſtancy*, being loth to be noted for light vain and fickle perſons; and therefore in as much as it was their lot to be trained up from their childhood in the truth, they will cleave to it, howſoever others caſt it off, ſo long as they ſee they may do it with ſafety. They account it a childiſh thing to hearken to every novelty and vain fancy (as indeed it is) and therefore not becoming their gravity. It may be they would have been as obſtinate in error had they happened to have been taught it in their youth, as now they ſeem to be conſtant in the Truth. Is not this apparent in divers at this day, who ſtand firm in doctrinal truths, and remain perverſely ſtiffe, in old Ceremonyes and ſuperſtitious obſervances, which have no footing in the holy Scriptures, becauſe they have been trained up in both? On the one ſide they were trained up under ſound doctrine concerning the main points of faith: On the other ſide, they received ſome ſuper- 2. Anſw. From affectation of a ſeeming conſtancy.

superstitious observances by tradition, and therefore they will part with neither,

3 Answ. Satan is sure of them a other way.

Thirdly, *I suppose Satan having possession of carnal persons another way, doth not much tempt some of them to renounce the Truth* and entertain errours, because they are not such as are likely to do him any special service in promoting false doctrines.

4. Anſ. Hoped advantage from those that hold the truth.

Fourthly, many *carnal persons may* be engaged to *stand for* the *Truth* against errors *because some whom they respect, or upon whom they depend, or of whom they look for some advantage, go that way.*

5. Answ. From their indifferency to opinions in Religion which keeps them from New ones.

Fifthly, many *carnal persons seem to be indifferent in matter of Religion*: They are serious and hearty about things that bring in profit, in following their business, or in pursuing their pleasures, in satisfying their lusts; they think it no great matter what men hold or profess in matter of doctrine. When the *Jews* accused the Apostle *Paul* for teaching false doctrine, saith *Gallio* the Roman deputy, Act. 18. 15. *If it be a question of words and names, and of your law, look ye to it, for I will be no judge of such matters.* See how slightly he speaks of matters of Religion, as if they were but empty words, whereas the Question between *Paul* and the *Jews* was one of the weightiest that ever was in controversie. *Scil.* Whether the Lord Jesus were the Christ? And so *Festus* another Roman Governour relating *Pauls* Case to King *Agrippa*, accused by the *Jews*, said, *When the Accusers stood up they* & 25, 18, 19. *brought none accusation of such things as I supposed,*

ſed, but had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus which was dead, whom Paul affirmed to be alive. It ſeemeth he thought theſe things tobe frivolous queries not worthy of the cognizance of ſo great a Magiſtrate as himſelf: whereas the Reſurrection of Chriſt from the dead (which was in queſtion between *Paul* and his adverſaries) was ſuch a fundamental point, as that mans ſalvation depended upon it. Thus it ſeemeth many are kept from embracing errours, becauſe they hold it a matter of no great weight, what men profeſs in point of Religion. But let all that mind their ſalvation receive the love of the Truh and walk in it, hating and ſhunning every falſe opinion, and every falſe way, out of ſincere love to the Lord Jeſus Chriſt, and true zeal for his Glory. So much of the Queſtion or Objection.

CHAP. II.

THe Anſwer is, firſt by way of abhorrence or deteſtation μὴ γένοιτο *Let it not be*, or *far be it from us*; which our tranſlaturs render, *God Forbid*: I ſuppoſe becauſe this Engliſh phraſe is uſed in caſes of like nature; howſoever the Apoſtle by theſe words ſignified that he abhorred and deteſted ſuch a conſequence, as to make void the Law by the doctrine of free juſtification through

through the righteousnes of Christ applied by Faith. Hence may be noted this point:

2. Doct. Gracious hearts abhor opinions which oppose the truth of God.

That gracious hearts do exceedingly abhor those opinions which corrupt or oppose the truth of God. Heresies and false doctrines are odious to the godly.

Proof. 1. From examples. Of *Moses.*

1. *This may appear in many examples,* and *first in the old Testament. Moses* did exceedingly abhorre the wicked counsel of *Balaam*, whereby he taught the *Midianites* to deceive the people of *Israel*, so as to draw many of them from the worship of God to Idolatry; and therefore saith he to the people, *arm some of your selves to the war, and let them go against the Midianites and avenge the Lord of Midian*: which they did, and slew the Males, and five Kings of *Midian*, and *Balaam* himself, who gave this wicked counsel: But *Moses* was not satisfied with this execution, but *was wroth with the officers of the Host, and said unto them, have ye saved all the women alive? Behold, these caused the Children of Israel through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor*, and there was a plague among the congregation of the Lord; and then he commanded them to kill all except the women children which were Virgins: And it seemeth that this was one of the last acts of *Moses* his life, *for the Lord said unto him, avenge the children of Israel of the Midianites, afterwards shalt thou be gathered unto thy people:* it was a work fit for him to do when he was ready to leave the world. How odious were those

Num. 31. 3, 7, 8, 14, 15.

ver. 1, 2.

of *Elijah.*

Pro-

Prophets of *Baal*, to that zealous Prophet *Elijah!* Saith he, *take the Prophets of Baal, let not one of them escape: and they took them, and Elijah brought them down to the brook Chishon and slew them there.* 1 King 18. 40.

Micaiah shewed his detestation of those lyes spoken by the false prophets, when he told the King, *now therefore behold the Lord hath put a lying spirit in the mouth of all these thy Prophets.* of *Micaiah.* & Ch. 22. 23.

The like may be shewed of the Prophet *Jeremiah*, how he abhorred the lyes of those false Prophets, *Hananiah*, *Ahab*, *Zedekiah* and *Shemajah*; but I come to the Examples of the New Testament. of *Jeremiah.* Jer. 28. 15, 16. & 29. 21, 22. ver. 31, 32.

And first to begin with *John Baptist*, who came to prepare the way of the Lord, with what zeal did he detest the corruption of doctrine brought in by the Pharises and Sadduces? When he saw many of them come to his Baptisme, he said unto them, *O generation of Vipers, Who hath warned you to flee from the wrath to come?* of *John Baptist.* Mat. 3. 7. & 15. 6, 7.

But above all, take the blessed Example of the Lord Jesus Christ, with what heavenly zeal did he manifest his detestation of the false doctrine taught by the Scribes and Pharises? of our blessed Lord.

Thus have ye made the Commandment of God of none effect by your tradition. Mat. 16. 12.

And he gave his Disciples this Caveat, *Take heed and beware of the leaven of the Pharises and of the Sadduces:* which is meant of their corrupt doctrine. Mat. 23.

How sharply doth he reprove them, and how many woes doth he denounce against them? He calleth such, Wolves, Theeves and Robbers. Joh. 10 8.

And the Apostles and servants of the Lord Jesus

Jesus Christ, being led by the spirit of Christ, did abundantly discover how exceedingly they detested and abhorred Heresies and false doctrines. The Apostle *Peter* inveigheth with much vehemency against false Teachers, & calleth their corrupt doctrines damnable heresies, whereby they denyed the Lord that bought them, and bring upon themselves swift destruction. He terms their ways pernicious, and shews how they make merchandise of souls. He calleth them pernicious, self-willed, and such as are not afraid to speak evil of dignities, wells without water, speaking great swelling words of vanity: with divers other expressions. St. *Jude* agreeth with St. *Peter*, and among other passages, compareth false Teachers to *Cain*, *Balaam*, *Core*. The Apostle *John* calleth them Antichrists, adversaries to Christ, and false Prophets. They are called deceivers; yea, it is said, ver. 10, 11. *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds.* In the *Revelations* written by St. *John*, the Angel or Minister of the Church at *Ephesus* is commended for hating the deeds of the *Nicolaitans*. *Pergamus* is threatned, because in that Church was found those that held the doctrine of *Balaam*, and of the *Nicolaitans*, and therefore tis added, *Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth.* *Thiatira* is blamed for suffering the woman *Jezabel* which called

of St. *Peter*. 2 Pet. 2.

of St. *Jude*. Jud. 11.

1 Joh. 2. 19, & 4. 1.

2 Joh. 7. 10, 11.

Rev. 2. 6.

& 14, 15, 16.

ver. 20.

called her self a Propheteſs to teach and ſeduce. A great part of this book declareth the wickedneſs of the Whore of Babylon, the Antichriſtian popiſh faction, the miſchief they do, the Judgements of God hanging over them, and how odious their falſe doctrines and falſe worſhip is to God and his people. The Apoſtle St. *Paul* as he laboured and wrote more than the reſt, ſo he is very plentiful in declaring his deteſtation of falſe doctrines and falſe teachers: In his Epiſtle to the Romans, he earneſtly exhorteth the Saints, *I beſeech you Brethren, mark them which cauſe diviſions and offences contrary to the doctrine which ye have learned, and avoid them: for they that are ſuch ſerve not the Lord Jeſus Chriſt but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.* He ſpeaketh of thoſe that cauſe divitions contrary to ſound doctrine, not of thoſe that oppoſe falſe doctrine and corrupt cuſtomes, whereupon ſometimes diviſions may follow through obſtinacy of thoſe that reſiſt the truth. How largely doth he declare againſt that fundamental errour of them that denyed the reſurrection: He calleth them *corrupt teachers, falſe apoſtles, deceitful workers, transforming themſelves into the Apoſtles of Chriſt, Miniſters of Satan*, and imitating their Maſter, *transforming themſelves into the Miniſters of righteouſneſs*, as he being the Prince of darkneſs transformeth himſelf into an Angel of light. How ſharp and ſevere is he this way, in the Epiſtle to the *Galatians*, *Though we, or an Angel*

of St. *Paul*.
Rom. 16. 17, 18

1 Cor. 15.
2 Cor. 11. 13, 14, 15.

Gal. 1. 8, 9

Angel from heaven, preach any other Gospel unto you than that which ye have received, let him be accurſed: As we ſaid before, ſo ſay I now again, if any man preach any other Goſpel unto you than that ye have received, let him be accurſed. Yea he ſpared not that great Apoſtle *Peter*, but withſtood him to the face, and gave him a publick reproofe, becauſe he did but warpe a little, and by withdrawing from the believing *Gentils*, for fear of offending the *Jews*, gave occaſion to men to queſtion the doctrine of free juſtification through the righteouſneſs of Chriſt alone, and to think that circumciſion and the ceremonies of the Law were neceſſary to juſtification. Again, ſaith he, *O fooliſh Galatians, who hath bewitched you that ye ſhould not obey the truth?* ſhewing, that to be led by falſe teachers, is to be befooled and bewitched. Corrupts teachers bewitch and make fools of their followers. Again, ſaith he, *I would they were even cut off that trouble you.* He calleth falſe teachers *dogs, evil workers, the Conciſion*; and ſheweth that ſuch *are apt to beguile others with enticing words, and to ſpoil them through Philoſophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt, intruding into thoſe things which they have not ſeen, vainly puffed up by their fleſhly minds.* How notably doth he ſet forth Antichriſt and his followers, ſpeaking of a grand apoſtacy and general falling away, and calleth the head of it, *the man of ſin*, the *Son of perdition, who oppoſeth and exalteth himſelf*, &c. He calleth the

Gal. 3. 1.

& 5. 12.

Phil. 3. 2.

Col. 2. 4, 8, 18.

2 Theſ. 2.

the myſtery of Antichriſt, the *myſtery of Iniquity*. He calleth him *that wicked one* (ὁ ἄνομος) ſignifying the lawleſs one, a term exactly agreeing to the *Pope*, who trampleth upon the laws of Chriſt at his pleaſure, and exalteth his own Laws. He ſheweth that his coming is after the working of Satan, with all power and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs in them that periſh, *&c.* He ſheweth that to fall into Hereſie, is to make ſhipwrack of faith, and that for this cauſe he delivered *Himeneus* and *Alexander* unto Satan. He ſheweth that *Hereſies* are *doctrines of devils*, and *Lyes ſpoken in Hypocriſie*; and foretelling the perillous times that ſhould come in theſe laſt dayes, that men ſhould be lovers of their own ſelves, *&c.* then he addeth, *of this ſort are they which creep into houſes, and lead captive ſilly women, laden with ſins, led away with divers luſts, ever learning* &c. He compareth them to *Jannes* and *Jambres* that withſtood *Moſes*, meaning I ſuppoſe, the *Egyptian* Sorcerers or Juglers: ſo do theſe alſo reſiſt the truth, men of corrupt minds, reprobate concerning the faith; and afterwards he ſheweth the miſerable progreſs that they ſhall make, *ſcil.* from bad to worſe; *Evil men and Seducers ſhall wax worſe and worſe, deceiving, and being deceived.* Yea, he ſheweth the folly of thoſe that hearken to ſeducers. The time will come, when they will not endure ſound doctrine, but after their own luſts ſhall they heap to themſelves

1 Tim. 1. 19. 20.
1 Tim. 4. 1, 2.
2 Tim. 2. 17.
2 Tim. 3. 1.
ver. 6.
ver. 13. & 4 3, 4.

teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. He calleth false

Tit. 1. 10. 11. & 3. 10. 11. teachers, *unruly and vain talkers and deceivers whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre sake*: And he giveth this charge to *Titus* concerning such; *a man that is a Heretick after the first and second admonition reject, knowing that he that is such, is subverted and sinneth, being condemned of himself.*

Heb. 13. 9. 10. It is conceived that the Epistle to the *Hebrews* was written by this Apostle, and how largely doth he there confute the corrupt doctrine of them that maintained the necessary use of legal cremonies, and giveth this admonition *Be not carried about with divers and strange doctrines*, and saith, We have an Altar whereof they have have no right to eat, which serve the Tabernacle; shewing they have no part in Christ, which obstinately prefer the shadows of the old Testament before Christ the substance.

Secondly, *to these Examples may be added divers Arguments or Reasons*, whereby it may

2. Proof of the Doctr. by Argument. appear why Heresies, false doctrines, opinions that oppose or corrupt the truths of Christ, are odious to the godly, and abhorred by them.

First, *because the glory of God is exceedingly wronged by false doctrines and Heresies*, and

1. Reason from the glory of God wronged, &c. the grosser any such Heresies are, the more God dishonoured by them. God the Father is such as Christ witnesseth of him, *he that*

Joh. 7. 28.

ſent me is true, yea, he cannot lye. God the Son is Truth. God the holy Ghoſt is the Spirit of Truth. Now what a high diſhonour is it to the God of Truth, when lyes are fathered npon him, and attributed to him? errours and falſe opinions in matters of Religion are taught, profeſſed, received as Truths of God? What is this but to go about to derive darkneſs from light? lyes from the Fountain of Truth? The Apoſtle diſputing againſt that great errour of them that denyed the Reſurrection of the dead, bringeth this Argument amongſt others, that Chriſt is riſen, and the reſurrection of the Head proveth the Reſurrection of the Members; and ſheweth that divers abſurdities would follow, if the reſurrection of Saints ſhould be denyed, among the reſt this, *We are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be the dead riſe not.* They that maintain any falſhood in point of Religion as a Truth, they bear falſe witneſs of God, as much as in them lies, they make him a lyar, the Authour of falſhood: Which tendeth highly to the diſhonour of his great and glorious name; and therefore all that are born of God, all that love the Lord Jeſus in ſincerity, abhor errours and Hereſies.

Tit. 1. 2. Joh. 14. 6. & ver. 17.

1 Cor. 15. 15.

Secondly, *There is a contrariety in the hearts of the godly, againſt errours and Hereſies.* They have in them a principle of oppoſition againſt falſe doctrine. *A ſtranger will they not follow, but will flee from him, for they know not the*

2. Reaſon. Godly have an Antipathy to Hereſies.

Joh. 10. 5.

voice of ſtrangers. There is ſomething within them which ſuiteth not with ſtrange doctrine, but is averſe from it. For,

1. From the New birth. Jam. 1. 18.

1. *They are begotten with the word of Truth*. *Of his own will begat he us with the word of Truth*. As they are new creatures, they have their original from the word of truth; it is as it were one of the ingredients of their new nature, and ſo in that regard there is a natural antipathy and contrariety betwixt them and

1 Joh. 3. 19. falſe doctrines. The Apoſtle *John* ſaith of the godly, *we know that we are of the Truth*. *They do as it were derive their new being from the Truth*; and therefore errour and falſe doctrine is hateful and abominable in their ſight.

2. They are Children of the God of truth

2. *They are the children of the God of Truth*: they are united unto Jeſus Chriſt who is full of grace and truth; they are led by the ſpirit of Chriſt who is the ſpirit of truth: and therefore abhor and deteſt lyes ſpoken in Hypocriſie.

Reaſon 3. Errours deſtructive to Souls.

Thirdly, *The godly have learned that errour tend to the deſtruction of poor Souls*, and therefore *Peter* calleth them damnable Hereſies. *Paul* calleth them doctrines of Devils. It is ſaid they eat like a canker or gangrene, which is ſuch a malignant diſeaſe, that it requireth the cutting off of a limb, otherwiſe the whole body is in danger to be deſtroyed. Now the people of God being tender and compaſſionate toward immortal Souls, How can they chuſe but abhor ſuch deadly poyſon when they find it offered by Seducers, and readily ſwal-

lowe

lowed down by the ſimple. Is it not ſtrange that ſome would have protection and encouragement given to all falſe doctrines, and to thoſe that ſpread and propagate them, and that under a pretence of tenderneſs? Is it not rather a high degree of cruelty, to protect any in deſtroying Souls, to give them full liberty to wander about with their Plague-ſores running upon them, freely to ſpread their contagious and peſtilent Errours to the infecting of thouſands.

Fourthly, *one errour begetteth many; one falſe principle may be the curſed root of many rotten branches, and a ſpring of many ſtreams.* How many groſs abſurdities (as the Apoſtle ſheweth,) follow as conſequents from that one grand errour of denying the Reſurrection of the body; as that Chriſt is not riſen, the preaching of the Goſpel is vain, the faith of believers vain, and they ſtill in their ſins, under the guilt and power of them, and when they die they periſh, and that they have hope only in this life, and ſo are of all men moſt miſerable, becauſe they expoſe themſelves to the ſcorn and malice of the wicked in hope of a better life. And doth not experience ſhew how people, when once they depart from the truth, fall from errour to errour, and with giddy heads run about in a maze of vain deluſions. Satan the Father of lyes having once ſeduced and gotten them into his circle, leadeth them from one by-path to another. Now how can a man be truly godly and not abhor falſe doctrines,

4. Reaſon. Spreading nature of Errors

which are such a fruitful spawn of a venemous Issue: Many flying serpents being hatched of one Cockatrice egg.

5. Reason. Errors apt to overtop Truth and how.

Fiftly, *Errours are apt to overgrow the Truth, as Tares and other weeds are ready to overcome the corn.* And that 1. *by corrupting one doctrine of the Gospel after another.* And 2. *by oppressing and persecuting the sincere professors and Preachers of the Truth.* It seemeth the errours and corruptions of Popery were first winked at, being taken up by particular persons, not generally owned, then they became more general and overbore the truth, then they were armed with power, and so opposed and persecuted the sincere maintainers of the truth. The *Arian* Heresie at first was kept under, at length prevailed so as to raise most bloody persecutions against the Truth. The outrages of the Anabaptists, and such as pretended to Revelations; how notorious were they when once they got a head at *Munster* in *Germany*? But our age seemeth to exceed former times in this kind that errours and heresies among us have been armed almost at their first appearance. It would appear a strange Monster, if a child should be born in armour: such a monster, if I mistake not, I have read of, born in *Germany* about the time of the late wars. Is it not prodigious to see armed monsters born amongst us, errours and heresies with swords by their sides, Pistolls, Muskets, Pikes in their hands at their first coming into the world almost? Who knoweth the dismal

events

events and miſchief ſuch things preſage, if the Lord Chriſt who is the Truth, and whoſe name is the word of God, ſhould for our unworthineſs forbear to ride forth on his white horſe conquering and to conquer? But what gracious heart doth not both abhor and tremble at thoſe things that tend to the ſuppreſſing of the Truth, and rooting out of thoſe that are of the Truth and for the Truth?

Sixthly, *Errours and Hereſies are apt to ſpread far and wide in a ſhort time, from a perſon to a family*, from the family to a Neighbourhood, then over a Province or Country, then over a Nation, then from Nation to Nation, and ſo over the world. Behold how great a matter a little fire kindleth. The *Arian* Hereſie being a little ſpark at firſt in *Egypt*, in a ſhort time did ſpread over *Aſia* and *Africk*, and took hold of divers parts of *Europe*; for the devil himſelf hath declared it, that his buſineſs is to go to and fro in the earth, and to walk up and down in it, and he is very ſwift in his motion, and active in his work, and who that hath any zeal for Chriſt doth not abhor ſuch a growing evil, ſuch a ſpreading miſchief? 6. Reaſon. hereſies ſpread ſpeedily. Job 1. 7.

Seventhly, *Errours and Hereſies are apt to draw poor ſouls from the means of grace.* They are deadly diſeaſes, and withal, of ſuch a curſed nature, that they take off the heart from the remedy. They cauſe people to withdraw from thoſe aſſemblies where the truths of God are taught, and the unſoundneſs of 7. Reaſon. Errors withdraw Souls from the means of grace

ſuch errours is laid open. And then it is as the Devil would have it, when he can ſo bewitch poor ſouls, as to make them drink down deadly poyſon, and then refuſe to take a purge, But as this is pleaſing to Satan, ſo how grievous is it to them that tender the good of poor ſouls, to ſee them dangerouſly ſick and altogether unwilling to be healed, or come near the means of the cure?

8. Reaſon. Errours devides the Church. 1 Cor. 12. 27. Eph. 5. 23. & 4. 3, 4, 5, 6.

Eightly, *Hereſies and falſe doctrines make woful rents and diviſions in the Church.* The Church is one body under one head, the Lord Jeſus Chriſt. The Apoſtle ſpeaking to the Church, ſays, *now ye are the body of Chriſt and members in particular.* Chriſt is the head of the Church, and he is the Saviour of the body; and therefore the Apoſtle exceedingly *preſſeth the members of the Church* to endeavour *to keep the unity of the ſpirit in the bond of peace*: heaping up arguments of unity. Saith he, there is 1. *one Body.* 2. *one Spirit.* 3. *one Hope.* 4. *one Lord.* 5. *one Faith.* 6. *one Baptiſme.* 7. *one God and Father of all.* Shall the members of one body fight each againſt other? Is it not monſtrous for them that ſhould be quickned with one ſpirit to ſtrive againſt each other, as if they were acted by contrary ſpirits? Shall they that are called to one hope be at defiance among themſelves? Can the Servants of one Lord bear arms againſt each other, and one party not fight againſt the Lord himſelf, by contending with their fellow Servants? Shall thoſe that are called to the profeſſion of one faith, em-

brace

brace contrary beliefs? Is it not odious to ſee thoſe that were waſhed in one laver of Baptiſme caſt dirt upon each other; or ſtain their hands, yea their conſciences with the blood of each other? Is it not horrid to ſee the children of one heavenly Father, (or ſuch as profeſs themſelves to be ſo,) to hate and deſtroy their brethren. Now how clearly doth Scripture witneſs, how ſadly doth experience prove, that errours and hereſies make woful rents and diviſions? In one of thoſe places formerly mentioned, ſaith the Apoſtle, *I beſeech you Brethren mark them which cauſe diviſions and offences contrary to the doctrine which we have learned, and avoid them*: by teaching contrary to ſound doctrine, dangerous diviſions are cauſed and great offences given. What a grievous rent was likely to have been made in the Primitive Church, by them which would have perſwaded the believing *Gentiles* that Circumciſion was neceſſary to Salvation, had not the Apoſtles and Elders, meeting together in a Synod at *Hieruſalem*, carefully ſuppreſſed this errour at the firſt appearing of it? It is ſaid *Paul* aud *Barnabas* had no ſmall diſſention and diſputation with them that taught this falſe doctrine. In the Synod it ſelf there was much diſputing. In the Epiſtle directed by the Synod to the Churches of the *Gentiles*, it is ſaid, *We have heard that certain which went out from us have troubled you with words, ſubverting your Souls, ſaying ye muſt be circumciſed, and keep the Law* (ſcil. *of Ceremonies,*) to whom we gave no ſuch

Rom. 16. 17.

Act. 15. 1, 2.

ver. 7, 24.

such Commandment. And although this Errour was for the present much restrained, yet how did it break out again afterward among the *Galatians*? And therefore the Apostle calleth these false teachers the Concision instead of the Circumcision, *Cum ecclesiam conscinderent & lacerarent*, seeing they did as it were cut and tear in pieces the Church of Christ with their false doctrine; or as another saith, he called them the Concision, *tum quod ecclesiam pravo dogmate scinderent, tum quod simpliciores a Christo abscinderent, because by their corrupt opinion they did both cut asunder the unity of the Church, and cut off the weaker sort from Christ.* But if we should speak of the Rents that were in the Church by Errours and Heresies mentioned in the Ecclesiastical Histories, it would amount to a large Volumn. What a rent was like to be made in the Churches by *Victor* Bishop of *Rome*, about the year 198, about a business of small moment, *scil.* the time of keeping *Easter*, inclining to excommunicate many famous Churches of *Asia* dissenting from him, had not some more moderate men, especially *Irenæus* Bishop of *Lions*, restrained his rashness, though agreeing with him about the thing in controversie? What worse divisions were made by the abominable Heresie of the *Maniche's* in *Judea*, *Egypt*, *Greece*, *Thrace*, *Spain*, and other places? But as the blasphemous Heresie of *Arius* was raised in a time when the Church was free from heathen persecutors, so what dismal Rents and divisions

Phil 3. 2. *Beza.*

viſions did it make in the Church, when there were *Biſhops againſt Biſhops*, *Churches againſt Churches*, *Councels againſt Councels*? So the *Macedonians*, *Neſtorians*, *Eutichians*, *Monothelites*, and others, how ſadly did they tear the Church in pieces? That falſe and proud tenent of the *Papiſts*, making the *Pope* the univerſal Biſhop and head of the whole Church, what a breach hath it made between the *Eaſtern* and *Weſtern* Churches for many hundred years? and what is the reaſon that there is no reconciliation made all this while between them and the Proteſtants, but becauſe they remain ſo obſtinate in their errours, Hereſies, and Idolatries, againſt the manifeſt light of the holy Scriptures? The ſtiffeneſs of thoſe that are called *Lutherans* in adhering to their corrupt opinions, hath made a miſerable and laſting breach amongſt the Proteſtant Churches. But though we ſhould not look either far back or far off for examples in this kind, our own Land, and our preſent times, may afford us more then enough. Have we not breach upon breach, diviſions and ſubdiviſions, many rending themſelves from our Churches, and then again making new rents among themſelves; and yet when there is an opportunity, to act miſchief againſt the truth and the Preachers and Profeſſors of it, they can make truce with each other for a time, and conſpire together to carry on wretched deſigns, as the *Phariſes* and *Sadduces*, as alſo *Herod* and *Pilate* did againſt Chriſt. But here I think it needful to put in a caution or two. Firſt,

Caution 1. First, *some are apt to lay the blame of these divisions upon those that maintain sound doctrine*; either when they labour to revive the truth after it hath been kept under by old errours and corrupt customes, or to defend it against new heresies and attempts of Seducers. When men see them constant and inflexible, that they will not suffer themselves to be bowed and biassed according to the crooked fancies of those that are Seducers, or seduced, how ready are they to condemn them for Schismaticks, froward men, enemies of peace? But this is a dangerous mistake and a very great injury to them that stand for the truth, and to the truth itself. For,

1. *The people and Ministers of Christ are bound to stand fast in the Truth against all opposition and contradiction*: So the Apostle sheweth that one end why *Christ ascending into Heaven* gave gifts unto men, Ministers and ministerial abilities, was, *that we hence-forth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lye in wait to deceive, but speaking the truth in love, may grow up into him in all things, who is the head even Christ. Buy the Truth and sell it not.* The peace of the Church is greatly to be esteemed and endeavoured, yet we must not sell the Truth to buy peace. *Jude accounted it needful for him, to write unto the people of God, and exhort them that they should earnestly contend for the faith* (*scil.* the truth or doc-

Eph. 4. 14. 15.

Prov. 23. 23.

Jude 3. 4.

trine

trine of faith) which was *once delivered unto the Saints*; *for* (ſaith he) *there are certain men crept in unawares*, &c. The Apoſtle *Paul* gives a ſtrict charge to *Timothy*, *hold faſt the form of ſound words, which thou haſt heard of me in faith, and Love which is in Chriſt Jeſus.* Hold it faſt whatſoever means are uſed to wreſt it from thee, *that good thing which was committed to thee, keep by the holy Ghoſt which dwelleth in us.* Then he addeth this, *thou knoweſt that all they which are in Aſia be carried away from me.* I conceive the word *all* is not to be taken *univerſally* here for all abſolutely, *but indefinitely*, for the generality of thoſe in *Aſia the leſſer*; and therefore *Timothy* being left at *Epheſus*, a chiefe City of *Aſia* was likely to meet with many Adverſaries, and much contention, in holding faſt the form of ſound words; yet the Apoſtle would not diſpenſe with him in this caſe, he muſt ſtick cloſe to the Truth. So he telleth *Titus*, *that a Miniſter muſt hold faſt the faithful word as he hath been taught, that he may be able by ſound doctrine both to exhort and convince the gainſayers, for there are many unruly and vain talkers and deceivers, eſpecially they of the Circumciſion, whoſe mouthes muſt be ſtopped*, &c. And then he addeth, *wherefore rebuke them ſharply that they may be ſound in the faith.* Is it not very likely that contentions and diviſions would follow hereupon?

2 Tim. 1. 13, 14, 15.

Tit. 1. 9, 10, 11, 13.

Secondly, *Therefore conſider that when contentions* and diviſions *follow upon the faithful preaching, profeſſing*, maintaining of *the Truth*,

or

or the right administration of holy Ordinances, *the fault is in those that will not indure sound doctrine*, but take offence when none is given, either because their errours are confuted, or their sinful practices reproved. If divisions and contentions follow upon the publishing and asserting the Counsel of God; they are the cause of it who resist the Truth: for was not this the case of our Lord Jesus Christ himself and his Apostles? Many of the people when they heard Christ, said, *Of a truth this is the Prophet*: *others said this is the Christ*: *but some said shall Christ come out of Galilee*, &c. *so there was a division among the people because of him. There was a division therefore again among the Jews because of these sayings, and many of them said he hath a Devil, and is mad, Why hear ye him? Others said, these are not the words of him that hath a Devil; Can a Devil open the eyes of the blind?* Yea, the Lord Christ forewarned his Disciples, *Think not that I am come to send peace on the Earth, I am not come to send peace but a sword*, or (as it is in *Luke*) *division: For I am come to set a man at variance against his Father, and the Daughter against her Mother, and the Daughter in Law against the Mother in Law, and a mans foes shall be they of his own houshold.* Christ is the Prince of peace, and his Gospel is the Gospel of peace, and the proper end of his coming in the flesh, and the great business that he undertook was to make peace between God and men, and so by consequent, between men and men, and this design took

Joh. 7. 41, 42, 43. &. 10. 19, 20, 21.

Mat. 10. 24, 25, 26.

Luk. 12. 51.

effect

effect accordingly in those that savingly received Christ and his Gospel, and yeilded up their hearts to him; but divisions and stirs and contentions followed by accident, not from the Nature of the doctrine delivered by Christ and his Apostles, But 1. *From the malice of Satan,* 2. *From the Corruption, Blindness, Perverseness of mens Spirits.*

Divisions from Satans malice. Mans frowardness.

First, *From the malice of Satan,* who looked upon the powerful preaching of Christ his Gospel, as an Engine of battery planted against his strong-holds. He being the Prince of darkness, extreamly hateth the Light; and therefore whereas he possessed all in peace before, when the light of the Gospel breaketh forth, he betaketh himself to his arms, standeth upon his guard, striveth to keep possession of the hearts and souls of men. Yea, he is not content to make a defensive War only, but rageth and laboureth to put out the light, stirreth up his instruments to oppose and persecute those that receive the love of the Truth, and give up their names and hearts to Christ.

Secondly, *The Corruption of mans Nature,* the blindness and perverseness of their spirits is a cause of these divisions and commotions. Their ignorance, errours, lusts, sinful courses are reproved by the word, yea, others receiving and obeying it, is a condemning of their unbelief, impenitency, disobedience; and therefore they are easily perswaded by Satan to oppose and persecute the Truth, and them that embrace it. So that

it

it is from the malignity of their hearts that divisions follow. I may add yet a third cause,

Act. 14. 1, 2, 3, 4, 5. Thirdly, *And that is the weakness of some who for the main do embrace and love the Truth* but for want of more clear and solid judgements do differ and dissent in things of less moment, whereupon follow estrangements and too much alienation of affection. And as Satan and the world took occasion to stir up contention and cause division, upon occasion of Christ his coming and preaching: so also upon the publishing of the Gospel by his Apostles, and by consequent, by other faithful Preachers of the Truth. *Paul* and *Barnabas* at *Iconium*, so spake, that a great multitude both of the *Jews* and also of the *Greeks* believed: Here was the proper effect of Christs spirit working in the Gospel preached; it made peace between God and men, and united *Jews* and *Gentiles* together, who were odious to each other. Now see also the effect of Satans malice, and the perverseness of unbelievers, in taking occasion hence to cause divisions; *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the Brethren.* It seemeth these mischievous persons then began to kindle the fire of contention in the breasts of ignorant persons, but it did not presently flame out. And therefore in the third verse we find that these faithful servants of Christ went on in their work without interruption: *Long time therefore abode they speaking boldly in the Lord, which*

which gave teſtimony to the word of his Grace, and granted ſigns and wonders to be done by their hands. But at length this fire of Hell that lay ſmothered under the aſhes brake forth, *the multitude of the City was divided, and part held with the Jews, and part with the Apoſtles, and an aſſault was made both of the Gentiles and Jews, People and Rulers, to uſe them deſpitefully and ſtone them, ſo that the Apoſtles fled and preached the Goſpel elſewhere.* Here it is as clear as the Sun, that the unbelievers and enemies of the Truth were the cauſe of this diviſion. If we ſhould trace the Apoſtle *Paul* in his travels from place to place, where ſhall we find a place free from diviſions? not cauſed by his preaching, but following occaſionally from his preaching, Satan and his Agents kindling the coals of contention. The Apoſtle could not bring men to Chriſt by his Miniſtry, but he muſt of neceſſity wreſt them out of the power of Satan, and call them from the courſe of the world; and thereupon Satan and the world were enraged, and ſo contentions and diviſions followed.

Second Caution.

The uſe of this may be,

First, *To teach us more ſeriouſly to lay to heart and bewayle the great and lamentable inundation and overflowing of Errours and Hereſies among us.* Saith *John, I beheld and heard an Angel flying through the midſt of Heaven, ſaying with a loud Voice, Woe, Woe, Woe to the inhabitants of the Earth by reaſon of the other voices of the Trumpet of the three Angels* 1. Uſe. Rev. 8. 13.

gels which are yet to ſound. Before we may read of ſeven Angels with their ſeven Trumpets, now after four of them had ſounded and ſad conſequents followed, here is a ſolemn preparation made againſt the ſounding of the three laſt. It ſeemeth the reaſon is becauſe the calamities following, ſhould be more grievous than the former, and accordingly an Angel flying through the midſt of Heaven denounceth three woes to the Inhabiters of the Earth. It is ſuppoſed this Angel was *Gregory* 1. Biſhop of *Rome*, ſaid to fly through the midſt of Heaven, or the middle ſpace between Heaven and Earth, becauſe on the one ſide he came nearer the heavenly purity of doctrine and worſhip than his Succeſſors; but was yet far below that heavenly purity of the primitive and Apoſtolical times, and ſo declining toward the earth according to the corrupt times wherein he lived: who by foretelling that the King of Pride was at hand, Antichriſt was at hand with an army of Prieſts following him, gave warning of theſe woes approaching. Soon after this warning given, the fifth Angel ſounded, which is the firſt of the three woe-bringing Trumpets, (as they may be called) and the firſt conſequent following is thus expreſſed, *And I ſaw a Star fall from Heaven unto the Earth, and to him was given the key of the bottomleſs Pit.* Rev. 9. 1. It is conceived that this Star noteth out both the *Pope in the Weſt*, and *that falſe Prophet Mahomet in the Eaſt*; who though they

they differed far from each other in their particular way of acting, yet they both promoted the main design of the Prince of darkness, and therefore may well be represented by one Star falling from Heaven, and said to have the Key of the bottomless Pit. They fell from Heaven, from the heavenly purity of the true Church often called Heaven in this Book. About three years after the death of *Gregory*, his Successor *Bonifacе* the third, received of *Phocas* the perfidious Emperor (who murdered his Master *Mauritius* the Emperor with his children) the Title of Universal Bishop, and so a vast power to work mischief in the Church, which accordingly was put in execution as it followeth, *And he opened the bottomless-pit, and there arose a smoak out of the Pit as a smoak of a great furnace, and the Sun and the Air were darkned by reason of the smoak of the Pit:* The smoak of errours and superstitions like a most loathsom fogg, came out of the bottomless pit darkning the light of the truth, and blinding the eyes of men, the efficacy of errour and strong delusion bewitching multitudes of poor souls. Besides this, out of the smoak came locusts upon the earth, huge multitudes of *Monks* and *Fryers* like Locusts overspreading the earth, devouring the fruits of it. These came out of the smoak of the bottomless pit, the smoak of errours and superstitions; for when such doctrines passed for currant, that men might be saved by observing vain humane traditions, that

there was a Treasure in the Church filled up with the merits of those that had an overplus besides what was needful for themselves, and that they who were benefactors to the *Monks* should be partakers of their merits, how mad was the world in building Monasteries, and giving their Land and goods to the *Friers*, devoting their children to that profession? Yea, it seemeth divers noble persons, and some Kings and Queens turning *Monks* and *Nuns*. And as the smoak of the pit did breed the Locusts, so the Locusts encreased the smoak, and made the mists of darkness greater and thicker, multiplying errours and superstitions. If this were one of those grievous woes, whereof the Angel flying through the midst of Heaven gave warning to the world; how should we be humbled and ashamed in respect of the great earthliness, dulness, senselessness of spirit that is among us, yea too much in those that have some love to the Truth, that this great and woful evil doth so abound with us, and is so little laid to heart? Should not the very thought of it startle us, that such thick and dark vollies of smoak in our days, should break out of the bottomless pit, and cover so great a part of our Land, darkning the Air and Sun, eclipsing the Light of the truth, and putting out the eyes of many, and so many Locusts, deceivers, and deceived, coming out of the smoak of errours? This ought to be for a Lamentation. But how many that profess themselves Christians set

their

their hearts so much upon their own private concernments, their business, wealth, ease, and pleasure, &c. and those that have something of a publick spirit, yet confine their serious thoughts to the external good of the Common-wealth, that they little or nothing regard these destructive evils that are of a spiritual nature. If *Gallio* his temper (who when complaint was made to him about differences in Religion, slighted them as words and names, and cared for none of these things) may be thought tolerably, or at at least, not much to be marvailed at in an Heathen, yet doubtless it is shameful and odious in a Christian. What! a Christian, and not moved that Christ who is the Truth is so highly dishonoured, by lyes and falshood taught and received instead of Truths; that multitudes of poor souls are in a ready way to be destroyed by damnable doctrines; that errours beget errours, and are likely to overgrow the Truth, to spread far and wide; that so many are both infected by them and alienated from the remedy, shunning the publick Ordinances where sound doctrine is taught; that such bleeding wounds and Rents are made in the Church. Art thou a Christian, and so one that pretendest to be begotten with the word of Truth, and hast thou no such principle of contrariety planted in thee against errours and false doctrines, as to make them bitter and grievous to thee? Some may raile at those that are misled, and others may make a sport of their folly; but

how ſmall is the number of thoſe who like Chriſtians mourn for them as diſhonourable to Chriſt, pernicious to ſouls? How deeply was the holy Apoſtle affected with the obſtinacy of the *Jews* in their errours, in preferring the ceremonies of the Law above Chriſt the Subſtance; and their own imaginary legal righteouſneſs, above the perfect righteouſneſs of Chriſt applied by faith. *I*

Rom. 9. 1, 2, 3. *ſay the truth in Chriſt. I lye not, my Conſcience alſo bearing me witneſs in the holy Ghoſt, that I have great heavineſs and continual ſorrow in my heart: for I could wiſh that I my ſelf were accurſed from Chriſt for my Brethren, my kinſmen, according to the fleſh.* How paſſionately did he expreſs himſelf to the *Gal-*

Gal. 4. 19. *atians*, who had once embraced the pure doctrine of the Goſpel, but afterwards ſuffered themſelves to be ſo deluded by ſeducers, as to ſeek juſtification by the Law, *My little children of whom I travel in birth again until Chriſt be formed in you.* He felt ſuch ſorrow, ſuch fear, ſuch ſtrong and compaſſionate workings of heart towards them, as were anſwerable to the pangs of a woman in child-bearing. Saith the Pſalmiſt, *I beheld the*

Pſal. 119. 158. *tranſgreſſours and was grieved, becauſe they kept not thy word*: This I conceive doth plainly concern both tranſgreſſions in practice and in doctrine or belief. Both theſe ſorts of tranſgreſſiours are guilty of not keeping Gods word. They that live in a courſe of ſin, they keep the word in their judgement and profeſſion, but keep it not in their lives

and

and actions. They that go on in errours keep not the word so much as in judgment and profession. Besides, how can a man forsake any truth of God which he hath once received, but he must *ipso facto*, in that very act transgress in point of practise? He transgresseth that precept, Prov. 23, *buy the truth and sell it not*: that of the Apostle, *be no more children tossed to and fro, and carried about with every wind of doctrine*, &c. and that, *hold fast the form of sound words*, &c. Now the Psalmist beheld those with a mournful eye, *I beheld the transgressours and was grieved*, &c. Is it not a sign of a graceless heart to behold transgressours without grief? If we moan not for these things out of spiritual respects; the Lord may justly make us mourn for those outward evils that they may bring upon us. The Divel as he is the Father of lyes, so he is a murderer. *Spiritus mendax est homicida*; and they that are led by a lying spirit, if they can establish their faction and party so as to grow confident of their power, may soon discover a murtherous spirit; and then those that are lukewarm and indifferent in matters of Religion, may feel their fury as well as they that are most zealous.

Secondly, *This truth may shame those who plead for a toleration of all sorts of errours, Heretick, Seducers, false prophets.* It seemeth the Apostle *Paul* accounted them intolerable, when he pronounced them accursed, and wished them cut off. *Use 2.*

1. Obj.

But such pretend Christian charity, meekness mercy.

1. Plea for tolerating all &c. Answered.

I answer, 1. *Will they boast of more love than Paul had, who could have wished himself accursed that Israel might have been saved?* Will they pretend to more meekness than *Moses*, who was very meek above all the men which were upon the face of the earth? and yet ye heard how he acted against *Balaam* and the *Midianites*, and we find also that he caused three thousand to be slain for Idolatry. If men will approve themselves to be of such a spirit as *Paul* and *Moses*, let them shew meekness and love in bearing and forgiving private and personal injuries offered to themselves: and on the other side, manifest true zeal for the Truth and glory of Christ.

Num. 6.12. 3. Ex. 22.28,29.

2. Answer.

2. *Charity and mercy is to be shewed to souls, especially that they may not be poysoned with damnable heresies.* Is it not gross hypocrisie to pretend much tenderness towards deceivers, and to have no bowels of compassion towards poor weak creatures whose simplicity is abused, and whose souls are daily insnared by their mischievous subtilties. Is this become a point of charity, to desire that ravening wolves may have free liberty, without check or controul, to make havock of the flock of Christ?

3. Answ.

3. *I say that charity is to be shewed to Hereticks not by suffering them to add sin to sin, and to give them protection and encouragement in acting mischief, but by restraining them from their sin:* Ministers and private Christians doing their parts in discouraging their errrours, praying for them,

&c,

&c. Magiſtrates uſing their power to curb them. 4. *I grant a difference is to be made*; as the Apoſtle *Jude*, having ſpoken very ſharply againſt Hereticks towards the end of the Epiſtle ſaith, *Of ſome have compaſſion, making a difference. and others ſave with fear, pulling them out of the fire.* Some may err in leſs matters, and out of ſimplicity, and carry themſelves humbly and modeſtly, not troubling the peace of the Church: ſuch are to be tenderly dealt with as Brethren, while they ſhew themſelves willing to be informed. Some may agree with the Church in all main and moſt ſubſtantial points, and differ in things that ſeem not clearly laid down in Scripture: theſe if they do not proudly and obſtinately reject the truth, I ſuppoſe ought to have much moderation ſhewed towards them. Again there is a great difference between the ſimple and weak that are miſled, and thoſe that are cunning ſeducers and deceivers of others. More ſeverity is to be uſed towards ſeducers, than thoſe that are miſled by them: Yet even theſe are to be heard and means uſed to convince them out of the Scriptures, to be admoniſhed exhorted, patience and long ſuffering to be exerciſed toward them. If after all ſuch means uſed, they remain obſtinate, neither forſaking their errours, nor ceaſing to draw others from the truth: How can it ſuit either with zeal for Chriſt, or love to ſouls, to ſuffer them to go on?

Anſw. 4.

Jud. 22, 23.

It may be Objected that the weapons of this war-

2. Obj.

warfare are ſpiritual, and therefore no other are to be uſed. I anſwer, that Miniſters weapons are ſpiritual; but they according to their calling, may call upon the Magiſtrate to uſe other weapons againſt thoſe that deſpiſe ſpiritual weapons, as againſt drunkenneſs, Adultery Murder, &c.

3. Obj. Anſw.

Some it may be will ſay that many Magiſtrates are not able to judge of the truth or falſhood of Doctrines. I anſwer, it is the duty of Chriſtians in general to labour that the word of God may dwell in them richly in all wiſdom and ſpiritual underſtanding. Col. 3. 16. 25. This is required of Chriſtians whether private perſons or Magiſtrates. 2. If ſome falſe doctrines be ſo artificially painted over, and have ſuch fair colours put upon them, that it's hard to diſcover their falſhood: a godly Magiſtrate may have the aſſiſtance of ſuch as are more exerciſed in this kind than himſelf.

4. Obj. Anſw.

Fourthly, it may be ſaid, that conſcience ought not to be compelled. I anſwer, I am fully of that judgement, and therefore I conceive none ought by any violent courſes to be enforced to profeſs any doctrine contrary to their own conſciences, though their judgements be never ſo erroneous. But when any cannot be content to err alone, but are reſtleſs and active in corrupting others, and will not forbear though often admoniſhed; in ſuch a caſe, to remedy ſo great a miſchief, either by baniſhment or impriſonment of the offenders, is no violence to their Conſciences, but a juſt puniſhment upon the outward man. It

may

may be they will ſay, They are bound in conſcience to teach others the ſame things which they believe themſelves. I anſwer, Then I conceive the Magiſtrate ſhould think himſelf bound in conſcience to ſtop them in their courſe, and if nothing elſe will do it, to ſhut them up as he would do one, who having the Peſtilence, offereth to thruſt himſelf into throngs of people to infect them.

Fifthly, Some it ſeemeth have found out a ſtrange conceit, that the examples of thoſe godly Kings of *Judah* in puniſhing Idolaters, is no rule for Chriſtian Magiſtrates now; becauſe they were tyes of Chriſt, who is called the Son of *David* according to the fleſh, and of whom it is ſaid, the Lord God ſhall give unto him the Throne of his Father *David*, and he ſhall raign over the houſe of *Jacob* for ever. I anſwer, 1. If this reaſon were of any force, it would as well take away from the Magiſtrate all power of puniſhing other offences as well as this, or at leaſt take away this proof. 2. As the reaſon is frivolous, ſo we find that others are commended in Scripture that were not of the family of *David* nor types of Chriſt. To paſs by that execution of *Moſes* and the *Iſraelites* upon *Balaam* and the *Midianites*, for ſeducing the people, Obſerve the act of *Elijah*, in ſlaying the Prophets of *Baal*. Some may ſay *Elijah* was a Prophet. I anſwer, This execution was no Prophetical act, but an act of Magiſtracy, for which in this extraordinary caſe, *Elijah* was Authorized immediately

Obj. 5.

Luk. 1. 32,33.

Anſw.

1 King. 18. 40.

ly by the Lord himself, to whom all pow and authority belongs. But how clear is t in the case of *Jehu* King of the ten Trib who though he was not upright, yet becau he destroyed *Baal* out of *Israel*, brake do his Image and house, and made it a draugh house, slew the Worshippers of *Baal*, an the Idolatrous family of *Ahab*, he was bo commended and rewarded by the Lord, so much that the Kingdom was settled upo him and his to the fourth Generation.

2 King 16. 24, 25, &c. 30.

Sixthly, Some may say Christians shoul be very tender of shedding of blood. I an swer, 1. I am clearly of the same mind, an I wish some of our Laws were mittigated and some other punishment were laid upo some offences, which among us are mad Capital. But what shall we say to such tha can be content to see men loose their live for sheep-stealing and horse-stealing, an yet cry out upon it as an high degree of cru elty, if Blasphemers, and those that draw others from the Ordinances of God int damnable Heresies, should be put to death? Have we not had such among us, who hav been very tender hearted Patrons of Here ticks, not only sparing their lives, but coun tenancing and preferring them; and yet whe any out of principles of Conscience have op posed their usurped power, their feet hav been swift to shed blood. 2. I conceiv Magistrates in restraining Heresies ought t be very wary in taking away life. I wish 1. They would take them from all publick

Obj. 6. Answ.

Offices

Offices of truſt and power. 2. Diſcountenance them. 3. Suppreſs their Meetings. And if any be obſtinate and refractory, there be other wayes to curb them beſides Capital puniſhments; as Fines, Baniſhment, Impriſonment. But for Blaſphemers, I know not what authority under Heaven, hath power to diſpenſe with that Law ſo expreſſely delivered by the God of Heaven, *He that blaſphemeth the name of the Lord, he ſhall ſurely be put to death.* Lev. 24.16.

Seventhly, Some I believe think they have a Protection for Hereticks, to preſerve them from the hand of juſtice, in that Parable of the Tares, where the Houſholder would not have the Tares rooted up, leſt the Wheat ſhould be plucked up with them, but would have both grow together until the Harveſt. Ob. 7. out of Mat. 13 22, 30.

I anſwer, 1. I ſee not how this can exempt Hereticks from puniſhment, more than perjured perſons, Theeves, Traitours, Rebels, Adulterers, Murderers, or other Malefactours, For what are Tares but all ſorts of perſons, that are not Wheat to be gathered into the Barn. And therefore in the expoſition of the Parable, the Tares are declared to ſignifie all things that offend, and them that do Iniquity. And therefore I conceive theſe Servants are not the Magiſtrates, who are not forbidden, but commanded to uſe their power for a Terrour to evil works: but the Angels whom the Lord will not have to pluck up all the Tares before the Harveſt day, *ſcil.* the end of the world. And in the expoſition Anſw. v. 41.

of

of the Parable I find nothing either restraining civil Magistrates, or Church Officers, in proceeding against notorious and scandalous offenders. 2. *Parables are not to be prest and urged in every particular circumstance: but the Scope is to be considered.* And I conceive the Scope and design of this Parable is to shew that there shall be a mixture of good and bad in the world until the last day, when the separation shall be made. And therefore in the third place, *How earnest should we be in praying to the Lord, to preserve our selves and others from being led away with the error of the wicked,* to reduce those that are led aside, to open their eyes, and humble their hearts, that they may acknowledge their failings, and return to the Truth, to frustrate the subtil devices and mischievous attempts of deceivers, to fill the Magistrates with a spirit of wisdom, zeal, and courage to improve their authority for the Lord Jesus Christ, in putting a restraint upon the enemies of his Name and Truth, to stir up in them bowels of compassion towards poor souls, who are dayly in danger to be insnared and bewitched by them. Besides all the other mischiefs done by false Teachers, I conceive this one were enough to stir up all that truly fear God, to desire their restraint, that they draw many poor creatures from publick ordinances, from the ordinary means of knowledge, grace, and salvation: And how can they do the Divel a more acceptable service, or open a readier way for Popery,

Use 3.

Pro-

Profaneneſs, Atheiſme, and all manner of wickedneſs to break in upon us?

So much of the Apoſtles Anſwer by way of abhorrence or deteſtation.

CHAP. III.

NOw followeth the other part of his Anſwer, *by way of Negation or Denyal.* Concerning which, I grant it to be an Affirmation in reſpect of the form of the words, if they be conſidered as a ſentence by themſelves; but conſider this clauſe as an Anſwer to the former Queſtion or Objection, and ſo it is a Denial, and more than a Denial, in regard of the matter of it, it is a Denial with advantage. The Queſtion or Objection is, *Do we make void the Law through Faith?* implying that the doctrine delivered by the Apoſtle concerning juſtification by faith, doth make void the Law, that is, that by maintaining this doctrine, that they who receive Chriſt by a lively faith, applying his righteouſneſs, obedience, and ſatisfaction, to themſelves, and relying wholly upon him for juſtification and ſalvation, are accepted of God as truly righteous, without any conſideration at all of any works of theirs done in obedience to the Law; that they hereby do make void the Law, or take away the uſe and authority of it. This the Apoſtle doth moſt ſtrongly deny, by affirming the contrary,

trary, *yea, we eſtabliſh the Law.* If he had ſaid no more but this, *we do not make void the Law through Faith*, it had been a denial of that which was objected. But to add ſtrength to his denyal, he affirms the contrary, that the doctrine of juſtification by faith, is ſo far from making void the Law, that it confirmeth and eſtabliſheth the Law. So that the Apoſtle ſhews that there was a double falſhood in this Objection: For if the doctrine objected againſt, had neither made void the Law, nor eſtabliſhed it, it had been falſe to ſay, it did make void the the Law: but to ſay it made void the Law, when it was ſo far from making it void, that it did eſtabliſh it, was a double falſhood. Again, it ſeemeth the objection was made both againſt the doctrine, and them that taught it, *Do we make void the Law through Faith? ſcil.* the Apoſtle and other Goſpel-preachers? And the Anſwer cleareth both, *Yea, we eſtabliſh the Law*: The doctrine which we preach, and we in preaching this doctrine, are ſo far from making void the Law, that both our doctrine, and we in teaching it, do eſtabliſh the Law.

Doct. 3. Complicated falſhood charged ſometimes on truth and the preachers of it. Mat. 5. 17.

Hence may be noted this Point, *That ſuch things have been Objected againſt the Truth, and them that ſtand for the truth, as are doubly falſe.* I conceive there is an Objection implied in the ſpeech of our Lord Chriſt, *Think not that I am come to deſtroy the Law or the Prophets; I am not come to deſtroy but to fulfill.* It ſeemeth ſome either did Object, or were inclined

inclined to object against the Son of God, that he came to destroy the Law and the Prophets. Now he shews that there was a double falshood in this surmize: for 1. He did not come to destroy them. 2. He came to fulfill them in such an exact and perfect manner and measure, as the best of men that ever came before him were never able to do. So when he had cast the Divel out of a dumb man, that was possessed, so that the dumb spake, and the multitude marveiled saying, it was never so seen in *Israel*, the *Pharisees* said, he casteth out Devils through the Prince of Devils. There was a double falshood in this envious and Blasphemous cavil. They accused him as a confederate of the Devil, who both by his doctrine and works made it appear that he came to destroy the works of the Devil. The Lord Christ having said, *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees said unto him, Thou beareſt record of thy self, thy record is not true.* This was doubly false, for he is the truth it self, and neither did nor could speak any untruth. So when the Lord Jesus had opened the eyes of one that was born blind, on the Sabbath day, *Some of the Pharisees said, This man is not of God, because he keepeth not the Sabbath day.* This was doubly false: If a man be accused for breaking the Sabbath, when he doth some work of necessity, which is permitted on the Sabbath day, though not commanded, it is a false

& Mat. 9. 34. See Luk. 23. 2. with Mat 22. 21

Joh. 8. 13.

accuſation: but when he is accuſed to break the Sabbath, for ſuch a work as is a work ſuitable to the Sabbath; there is a double falſhood in ſuch a charge. Now ſuch was this, and other miraculous works wrought by the Lord Chriſt on the Sabbath. They were not only things permitted to be done on that day, but they were ſpecial and choice Sabbath day works; for they were divine works, works of divine and almighty power, works tending to prove and confirm his doctrine: yea, proofs and evidences of that great doctrine, that he was the Son of God, the Chriſt, the Saviour of the world. So thoſe enemies of the Goſpel at *Philippi* falſly accuſed *Paul* and *Silas*, and ſlandered their doctrine, ſaying, *theſe men being Jews, do exceedingly trouble our City, and teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.* Here was a double falſhood. For,

Act. 16. 20, 21.

1. It was lawful for them to receive and obſerve the things taught by Paul, &c. 2. It was not only lawful but neceſſary. They were bound to receive them as the counſels and commands of the Lord Jeſus, exalted to the right hand of God, as King of Kings, and Lord of Lords, to whom every knee muſt bow, &c. To whoſe Soveraignty both the *Romans*, and all other nations of the world were ſubject. So the unbelieving *Jews* of *Theſſalonica* cried out againſt them, *Theſe that have turned the world upſide down, are come hither alſo.* Now this had been falſe, if

& 17. 6.

if *Paul* and *Silas* had done neither good nor harm in the world. But it was doubly falſe; For they were ſo far from turning the world upſide down, that they laboured mightily to ſet the world in order: They found the world wofully diſordered, full of confuſion, and as it were turned upſide down, by the ſubtilty and malice of Satan, and the wickedneſs of men: the Divel the worſt and baſeſt of all the creatures raigning over the World: man at firſt made after the Image of God, and Lord of the reſt of the creatures, ſo far abaſed as to worſhip ſtocks and ſtones, yea, the Images of Birds and Beaſts, &c. and inſlaved to divers luſts and vile affections. Now *Paul* and *Silas*, and other faithful Preachers of the Goſpel, taught ſuch a doctrine as tended to the remedying and rectifying of theſe diſorders and confuſions, to put the world into a right poſture, to beat down the ſtrong holds of Satan, to caſt him out of his uſurped Throne, to deliver the people of the world out of his power, to reſcue them out of the ſlavery of ſin, to reconcile them unto God by Chriſt, to ſubject them to his authority, to reſtore them to his likeneſs. So there was alſo a double untruth in their other accuſation, *Theſe all do contrary to the decrees of Cæſar.* This had been falſe if *Paul*, &c. had ſpoken nothing at all either for or againſt *Cæſars* Authority: But it was a double untruth to lay ſuch a charge upon them, that taught obedience and ſubjection to *Cæſar*. *Let every ſoul be ſubject*, &c. Yea, and *Paul* Rom. 13.

directed *Titus* to teach thus, *Put them in mind to be subject to principalities and powers, to obey Magistrates.* This proceedeth,

Tit. 3. 1.

1. Reason of the Point.

1. *From Ignorance* I suppose in some, who not having their senses exercised in the word of God, do grossely mistake things that are delivered, and misunderstand the words and meaning of those that bear witness to the truth. Such it may be was the case of those unbelieving *Jews*, who complained of *Paul* and *Silas*, that they turned the world upside down: And those Heathens at *Athens* who said of *Paul*, *he seemeth to be a setter forth of strange Gods, because he preached unto them Jesus and the Resurrection:* Whereas his endeavour was to perswade them to renounce all strange gods, and to turn to the only true and living God. Others seem to have taken his speech for vain babling: Whereas I believe it was the most serious weighty discourse that ever was uttered within their Walls since the foundation of their City was laid. But they were trained up in heathenish blindness and ignorance, and therefore no wonder if they were subject to such gross mistakes: For saith the Apostle, *we preach Christ Crucified, unto the Greeks foolishness.* The most excellent wisdom that ever was revealed to the children of men, is accounted foolishness by ignorant and foolish men. I conceive,

Act. 17. 18.

2 Cor. 1. 13.

Reason 2. From Credulity.

Secondly, *This may proceed from misinformation in some, who being weak credulous persons do take things upon trust without judicious trial* and examination, giving credit to

to false reports, of such as speak evil of that which they understand not, or of such as for base ends do slander the truth, or those that profess and preach the truth. So when *Demetrius* minding his trade and gain, had stirred up an uproar among the ignorant people of *Ephesus*, *Some cried one thing, and some another, for the assembly was confused, and the most part knew not wherefore they were come together.* And yet it seemeth this rude and ignorant multitude joyned together to make up the common cry. *All with one voice about the space of two hours cryed out, Great is Diana of the Ephesians.* How many have made loud clamours against the truth, and them that preach and profess it, upon the false suggestions of others, themselves not being able to give a reason for what they say! Act. 19. 32, 33.

3. *I conceive many do this out of malice against those that maintain the truth.* The malignity of their Spirits is not satisfied with lesser calumnies than those of a double dye. *Tertullus* the Oratour was not content to term the blessed Apostle *Paul*, a pestilent fellow, (as our English hath it,) but a Pest or Plague as in the original: and then accused him for a mover of sedition among all the *Jews* throughout the world, and one that went about to prophane the Temple: Whereas he endeavoured to prevent or suppress sedition or tumults, and endured great afflictions, and was exposed to extream dangers by the turbulent and seditious adversaries of the truth, Reason 3. From malice. Act. 24. 5, 6.

truth, and instead of being a Plague, he was one of the chiefest instruments of good to the world that ever was, and instead of going about to Profane the Temple, he shewed special regard of the supposed holiness of the Temple even after the date of it was expired, that he might not give offence to the weak: and yet the *Jews* assented to their Oratour, in these most false suggestions, saying that these things were so.

Fourthly, *It seemeth many do this for want of Arguments to confirm their false opinions, and overthrow the Truth:* And therefore they lay on load, heaping up railings instead of reasons, false and reproachful accusations, instead of convincing demonstrations; thinking to disgrace those truths which they cannot disprove, and to discredit those teachers the light of whose doctrine they cannot resist. And how ready are the weaker sort to be scared from the truth, and alienated from those assemblies where it is taught by such shifts as these? A bold face and a rolling tongue pouring out store of opprobrious language against the truth, goes a great way with the simple. What an out-cry was made by the *Jews* of *Asia* against *Paul*, *Men of Israel help: This is the man that teacheth all men every where against the people, and the Law, and this place: and farther, brought Greeks also into the Temple, and hath polluted this holy place. And all the City was moved, and the people ran together, and they took Paul and drew him out of the Temple, and went about to*

kill

kill him. How ſoon are the multitude ſtirred up, and ſet in a rage by the meer clamours of thoſe who outragiouſly exclaim againſt the truth, and them that maintain it? Men of Iſrael help; as if all were like to be loſt, unleſs *Paul* and his doctrine were ſuppreſſed. So when they that diſputed with *Stephen*, were not able to reſiſt the wiſdom and the ſpirit by which he ſpake, *Then they ſuborned men, which ſaid, we have heard him ſpeak blaſphemous words againſt Moſes, and againſt God, and they ſtirred up the people.* They were beaten from their arguments, and then ſought to over-bear him with falſe accuſations, and the ignorant people were ready to hearken to them. Act. 6. 9, 10, 11

First, *This may teach us not to think it ſtrange, if the Truth and thoſe that profeſs it be evil ſpoken of in theſe times*; if things that are doubly falſe be objected againſt it and them. *Solomon* ſaith, *There is no new thing under the Sun*: Certainly this is no new thing, as ye have heard by divers examples out of Scripture; it is a practice as antient as the Apoſtles dayes. *Paul* and his Miniſtry did not eſcape theſe envenomed tongues. Nay, the Lord Chriſt himſelf, together with his doctrine and works, was thus traduced. Why ſhould it be expected that the ſervants ſhould be above their Maſter, or the truth in their mouths be more free from falſe reproaches than it was in his? If ye hear ſuch things in theſe dayes, conſider that the Divel doth but keep his old wont. If the doctrine *Uſe* 1. Eccleſ. 1. 9.

of free justification be slandered as licentious and tending to carnal liberty, was it not so in *Pauls* time? If the Ministers of the Gospel be called Antichristian, *Baals Priests*, and the like, by Hereticks and Sectaries, it is no wonder; the Divel seeth them to stand in his way and hinder his work. I think it is ease to prove that there is a double falshood in this reproach. For first, they do not promote the interest and Kingdom of Antichrist either in regard of discipline, doctrine or worship. Not in regard of discipline; they are far from seeking to bring men into subjection to him as the visible head of the Church, or to exalt his authority above Kings and Princes, and above the Laws of Christ. Nor in doctrine; they teach not Popish opinions. Nor in worship; they are no Patrons of Idolatry and superstition. But secondly, They are so far from being Antichristians, that I am perswaded that they are the greatest and most considerable opposites and adversaries to Antichrist that are in the world. And therefore there is a double falshood in this charge. And I think it very probable that the Jesuites were either the first instruments of Satan in broaching this reproach, or else are very apt to promote it and set it on; that by crying down the Ministers of the Gospel as Antichristian, they may make way for Antichrist to get ground amongst us with the more ease and speed. How easie were it to demonstrate, that Ministers of the same order and the same judgement with those that

now

now by foul-mouthed adversaries are branded for Antichristian, have been principally instrumental under Christ to overthrow Popery, and to prevent it for recovering its former strength? For the eminent instruments in this work were, *Luther*, *Melanchthon*, and *Bucer*, and others of *Germany*. *Calvin*, *Beza*, *Junius*, *Chamier* of *France*. *Zuinglius*, *Oecolampadius*, *Bullinger*, *Grinæus*, of *Switzerland*. *Whitaker* and *Reinolds* of *England*, and divers others. Besides the diligent and constant endeavours of Ministers in preaching, clearing, confirming the Truth, and through the Lords blessing, grounding and establishing the people in it against Popish errours and Antichristian corruptions. As for Sectaries, who are so liberal in bestowing such Titles upon the Ministers of the Gospel, have they not occasionally at least given much advantage to Antichrist, and as it were opened a back door at which to let him in again? 1. By seeking to discredit the Ministers of the word and their Ministry. 2. By drawing many people from the Ordinances, and so preparing them to take such impressions as Satan and his instruments are ready to put upon them, and (if opportunity be) to receive the mark of the Beast. 3. By multiplying divisions and factions, and setting up party against party, and thereby taking a ready course to make Religion ridiculous in the eyes of worldly Politicians, filling the minds of the simple with doubting and amazement, as not knowing which way

to

to take. And, 4. Hereupon miniſtring occaſion to the Jeſuites and Friers to perſwade the people that there will be no certainty, no end of diviſions, no remedy againſt ſects and errours, but by uniting themſelves to one viſible head the Pope, and returning to the boſom of the Mother Church of *Rome*: yea, it is verily thought that many of the Popes Agents and Emiſſaries are now very active among us, diſguiſed under the appearance of Sectaries, labouring to encreaſe contention among us, for the deſigns of Antichriſt. I conceive it is very obſervable, that thoſe Sectaries which cry down the Preachers and Profeſſours of the truth as Antichriſtian, have uſually come in the rear, and a day after the fight as it were; for when they that are ſound in their principles have ſet upon the work of reformation, and through the good hand of God ſome hopeful beginings have been made, then have crept in Anabaptiſts and other Sectaries: So in *Germany*, *Switzerland*, *Geneva*, *England*. I conceive, the Divel finding that, upon the breaking forth of light, thoſe old errours and corrupt cuſtomes will not be digeſted; he then ſtirreth up ſome to pretend to reformation, diſguiſing himſelf that way, that he may both hinder the work and blemiſh it. This it ſeemeth was his practice about the time of Chriſts coming in the fleſh, to raiſe up falſe Chriſts and deceivers, &c.

CHAP.

CHAP. IV.

Rom. 3. 31.

I Conceive it is clear, that the Apoſtle, in the two firſt Chapters of this Epiſtle, ſpeaketh of a threefold Law: one of which was given to mankind in general, both *Gentiles* and *Iſraelites*; the other two were peculiarly delivered to the people of *Iſrael*. The firſt of theſe, *ſcil.* that which was given to mankind in general, is that which is called the Law of Nature, conſiſting of thoſe notions of good and evil, which were left or new written by the Lord in the minds of men and women, after that the nature of mankind was corrupted by ſin; which Law, though it be now imperfect, yet in many things it ſheweth the difference between good and evil, and hath power over the Conſcience to inform, convince, excuſe, and accuſe. The other two delivered peculiarly to the people of *Iſrael*, are the Law of Ordinances or Ceremonies, and the Law moral. And the Apoſtle proveth that none of theſe Laws can juſtifie the ſtricteſt obſervers of them: all men and women being naturally corrupt, and poſſeſt with principles of oppoſition againſt the purity and perfection of the moral Law: and thoſe that are renewed by grace, being but

but imperfectly conformed to the Law. As for the Law of Ceremonies: it is in its own nature no perfect rule of righteousnes, but consisting of figures and shadows, and such earthly and carnal observances as had a mystical signification of spiritual and heavenly things. The Law of nature is comprehended in the moral Law, delivered in the Scriptures, first published to *Israel*, and then communicated together with the Gospel to the Nations of the world. So that that which is imperfectly written in the minds of men naturally, is perfectly declared by the Law written by the finger of God in Tables of stone, *scil.* the ten Commandments, and more fully opened in other parts of Scripture. And therefore though it was expedient for the Apostle to speak distinctly of them in the former part of his discourse, to convince both *Israelites* and Heathens of their unrighteousnes and guilt; yet in this place I conceive, the Law of nature and the written Law, may well be comprehended under one, and so I take the Apostles meaning to be, that by the doctrine of free justification through the righteousnes of Christ, both the Ceremonial and moral Law are established.

Doct. 4. Faith establisheth the Ceremonial Law. And how this is to be understood.

To begin with the former, observe this point, *That the Law of Ceremonies is established by the doctrine of the Gospel.* Or thus, *The doctrine of free justification through the righteousnes of Christ apprehended by faith, establisheth the Ceremonial Law.*

For

For the right understanding of this, we may consider,

First, *In general, What these Ceremonial institutions were.* Sect. 1.

Secondly, *How they were misunderstood or abused by ignorant and carnal* Israelites. Sect. 2.

Thirdly, *How they are established by the Gospel, or doctrine of justification by faith.* Sect. 3.

First, *These Ceremonial Ordinances were instituted by the Authority of God himself*, as parts of his outward worship and figures of heavenly and spiritual things, to be observed untill the death of Christ. 1. They were instituted by the authority of God himself: So Circumcision was commanded immediately by God himself, to *Abraham* and his posterity. So the Lord gave express directions to *Moses* and *Aaron*, concerning the Ordinance of the Passeover, and *Moses* being fourty days and fourty nights in the Mount, received Ceremonial Laws from the Lord to be observed by the people. 1. Law of Ceremonies instituted of God, and to what end. Gen. 17. 9, 10. Exod. 12. 1, &c. & 24, 25.

Secondly, *They were parts of Gods outward worship.* Some of them more directly and properly, as the Sacrifices which were to be offered to the Lord only; so also the sweet Incense, and divers others. Other of them, more improperly as things subservient to the worship of God: as the Altar of burnt-offerings, the Ark, the Golden Table, &c. Heb. 8. 5.

Thirdly, *They were figures of Heavenly and spiritual things.* Who serve unto the example and shadow of heavenly things, as *Moses* was admonished of God, when he was about

about to make the Tabernacle. For see (saith he) that thou make all things according to the patern shewed thee in the Mount.

Fourthly, *They were to be observed until the death of Christ.* Above when he said, *Sacrifice and offerings and burnt-offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, which are offered by the Law. Then said he* (that is Christ,) *Lo, I come to do thy will O God. He taketh away the first that he may establish the second. By the which Will we are sanctified, by the offering of the body of Jesus Christ once for all.* The Ceremonies of the Law were to continue until Christ offered himself in sacrifice, and then they were to be taken away, and to give place to his all-sufficient Sacrifice: and accordingly the Lord Christ himself manifested in the flesh, and made under the Law, did in his own person observe the Ceremonies of the Law. But at his death, *the veile of the Temple was rent in twain from the top to the bottom:* which I conceive signified both the abolishing of legal Ceremonies, and the opening of the way into the heavenly sanctuary by the death of Christ. Now there being great abundance and varieties of these Ceremonial institutions, I conceive they may be reduced to four heads.

Heb. 10. 8, 9, 10.

Mat. 27.

Instituted Ceremonies are of four sorts.

1. Sacraments.

1. *Sacraments.*

2. *Sacrifices.*

3. *Sacred persons and things subservient to holy uses.*

4. *Sacred observances.*

1, Sa-

1. Sacraments; and those ordinarily were two,

1. *Circumcision*, whereby they were solemnly admitted into the Church, and visibly sealed as parties to the Covenant. 1. Circumcision. Its use.

2. *The passeover, wherein they were admitted by faith to feed upon Christ the Lamb of God, who taketh away the sins of the world*, slain in the eternal counsel of God before the foundation of the world, and to be actually Sacrificed in the fulness of time. 2. Passeover.

2. Sacrifices. 1. *Whole burntofferings*. 2. *Meat-offerings*. 3. *Sin-offerings*. 4. *Thank-offerings, or Peace-offerings*, and among these especially the daily burnt-offering presented to the Lord morning and evening every day in the year. 2. Sacrifices, which were of four kinds. Vid. Cap. 5.

3. Sacred persons and things. Such were the Priests and *Levites*, especially the High-priest. The holy places, 1. A Tabernacle. 2. A Temple, with the several parts. Consecrated days and times; the feasts of the passover, of Pentecost, of Tabernacles, the new Moons, the weekly Sabbaths as limited to the last day of the week, &c. The utensils of the Sanctuary; the Altar of burntoffering, the golden Altar of Incense, the Loaves, the Table of shew-bread, the Ark, Mercy-seat, &c. 3. Sacred persons and things

4. *Sacred observances*. Their divers washings and purifyings, abstaining from divers creatures as unclean, with very many usages injoyned. 4. Sacred observances.

In

Sect. 2: Ceremonies misunderstood by the *Jews*.

1. Many had very little knowledge of their mystical signification.

2. They rested in the outward work done.

In the second place consider how these things were understood or abused by ignorant or carnal Israelites. I conceive, 1. That many of them had little or no knowledge of the mystical signification or spiritual meaning of these types and shadows: they did not see Christ in them.

2. *That they rested in the outward work.* If they were outwardly Circumcised, they looked not after the Circumcision of the heart, mortification of sin, self-denyal, regeneration: having fed upon the Lamb with unlevened bread in the feast of the Passeover, they minded not the Lamb of God, nor sought after the unleavened bread of sincerity and Truth. When they offered Sacrifice they looked no farther than the beast that was slaine, not minding the perfect all-sufficient sacrifice of Christ. It seemeth they were so far from this, that when Christ according to the antient Prophesies and types, had offered up himself in Sacrifice for the sins of the world, they made his death an occasion of stumbling, and took that to be an argument that he was not the Christ, which was one of the main evidences that he was the Christ. In their legal washings, how did they rest in the purifying of the flesh, without any care to wash their hearts from wickedness? Did not they rest in the High-priest of the order of *Aaron*, without minding an eternal High-priest after the order of *Melchisedeck*? A multitude of such instances might be given.

Thirdly,

Thirdly, *They seemed to have minded the outward observation of these ceremonial ordinances more than the keeping of the moral Law.* So the Lord complaineth by the Prophet *Isaiah*, that they rebelled against him, knew him not, forsook him, provoked him to anger, revolted from him, had hands full of blood: and yet it seemeth they were very forward in the ceremonial observances, bringing a multitude of Sacrifices, burnt offerings of Rams, fat of fed beasts, Bullocks, Lambs, He-Goats. Though these were more costly, yet they were more forward in these services than in moral duties, cleansing their hearts and hands from sin, &c. Is there not a notable evidence of this in the actings of those *Jews* who killed the Lord of life? They seemed to be so scrupulous in point of Ceremony, that they would not enter into the Court or Judgement-Hall, least they should be defiled, but that they might eat the Passeover, and therefore *Pilate* the Judge was fain to come out of the Court and wait upon them to hear what they could say against him, and it seemeth being wearied with going in and out, at last he removed and sate upon a Judgement-Seat without doors: in the mean time, these wicked murtherers were so violently bent to shed innocent blood, that they defiled themselves with the guilt of a most heinous sin, straining at a Gnat, and swallowing of a Camel.

3. They had more care to observe these than the moral Law. Isa. 1.

Joh. 18. 28, 29, 38. ch. 19. 4. ver. 13.

Fourthly, *It seemeth they relied upon these Ceremonies*, or the observation of them, *as a*

4. They rested on it as Righteousness to Justification.

part of that righteousnes whereby they hoped to be justified in the sight of God. The Lord having planted a Church at *Antioch*, Certain men which came down from *Judea*, taught the Brethren, *Except ye be circumcised after the manner of Moses ye cannot be saved.* Saith the Apostle, *I testifie again to every man that is Circumcised, that he is a debtor to do the whole Law. Christ is become of none effect to you. Whosoever of you are justified by the Law, ye are fallen from Grace.* Doth not this intimate that they relied on the Ceremony of Circumcision, in part for justification, and under Circumcision I understand other Ceremonies of the Law.

Act. 15. 1.

Gal. 5. 3, 4.

5. They thought these should be perpetuated to the end of the world.

Fifthly, *I conceive it is very clear, that they thought these legal Ceremonies were to be observed for ever unto the end of the world.* So in the place mentioned before, they said, *Except ye be Circumcised*, &c. And so it seemeth they counted it blasphemy to say that the Lord Jesus should change the customes delivered by *Moses*.

Act. 6. 13, 14.

Sect. 3. How faith doth establish the Law of Ceremonies.

Thirdly, *The Question is, How the Doctrine of the Gospel concerning free justification through the righteousnes of Christ apprehended by faith, doth establish this Law of Ceremonies.* To this I Answer, 1. Negatively.

2. Affirmatively.

1. Negatively not continuing he m.

1. Negatively, *This doctrine of the Gospel doth not establish the Law of Ceremonies by confirming and continuing the observation of it*, but on the contrary, *take it away.* So *Stephen* being accused for saying that Jesus Christ should

Act. 7. 37.

ſhould change the cuſtomes delivered by *Moſes*, told the *Jews*, that *Moſes* ſaid unto the children of *Iſrael*, *A Prophet ſhall the Lord your God raiſe up unto you of your Brethren like unto me, him ſhall ye hear.* The Lord Chriſt was as the great Propher, by whoſe ſpirit *Moſes* and the reſt of the Prophets were inſpired. And as he had directed *Moſes* to deliver theſe Ceremonial ordinances to *Iſrael*, to be obſerved untill his manifeſtation in the fleſh, and departure out of the world again: ſo now he was to be heard as one of unqueſtionable authority, declaring unto the Church his will and pleaſure, concerning the ceaſing of theſe obſervances. That paſſage between the Lord Chriſt and the woman of *Samaria*, is notable to this purpoſe: He by telling her of her ſinful courſe, had convinced her thus far, that ſhe made this acknowledgement, *Sir I perceive thou art a Prophet*, and therefore it ſeemeth thought that he might be able to reſolve a Queſtion of great moment, where- Joh. 4. 19,20. 21.
in ſhe deſired ſatisfaction, and that was this, *Our Fathers worſhipped in this Mountain, and ye ſay that in Hieruſalem is the place wherein men out to worſhip the Father.* I conceive, the occaſion of this controverſie between the *Jews* and *Samaritans*, was this; The *Samaritans* were the poſterity of thoſe Heathens whom *Salmanaſſer* King of *Aſſyria* had placed there inſtead of the *Iſraelites* whom he carried away Captive, and embraced a corrupt Religion mixed of Heatheniſme and Judaiſme. Toward the end of the *Perſian* Mo-

narchy, *Manasses* the Brother of *Jaddus* the High-Priest married the Daughter of *Sanballat* a prime man of *Samaria*: whereupon he was required of his Brother to lay down his office, his Marriage being condemned by the Law. *Manasses* acquainted *Sanballat* with his loss, and let him know that though he loved his Daughter, yet he would not for her sake lose so great a dignity as that of the Priesthood. *Sanballat* answered him, that if he would keep his Daughter for his wife, he would make him an High-priest, and with the license and consent of *Darius* King of *Persia* build a Temple upon Mount *Gerizim* for that purpose. But *Darius* being overthrown in battel soon after by *Alexander* of *Macedon*, he made this suit to him, bringing him eight thousand Souldiers to serve him in the Wars, and readily obtained his desire. So that this became a receptacle to divers fugitive or apostate *Jews*, who were guilty of breaking the Law by profaning the Sabbath, eating meats forbidden, or the like crimes. This Temple having stood about 200 years, was ruined by *Hircanus*, about a hundred years before Christ his coming in the flesh or more. Now as they that embrace errours and corrupt inventions of men in things pertaining to Religion and religious worship, are obstinate in cleaving to their fancies: so the *Samaritans* would make comparisons between their Temple which was founded without warrant from God, yea, against his word, and the Temple of

of *Hieruſalem* which the Lord owned for the peculiar place of his worſhip. Yea, and after their Temple was laid deſolate, they ſeemed to pleaſe themſelves with the imagination of the holineſs of the ground on which it once ſtood; and therefore ſaith the woman, our Fathers worſhipped in this Mountain, &c. as if Mount *Gerizim* were ſtill an holy Mount, though the Temple was down: and ſo there was great enmity between the *Jews* and *Samaritans*. But obſerve the Anſwer which the Lord Chriſt gave her, Jeſus ſaith unto her, *Woman beleeve me, the hour cometh when ye ſhall neither in this Mountain, nor yet at Hieruſalem worſhip the Father. Ye worſhip ye know not what: we know what we worſhip; for ſalvation is of the Jews. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and Truth, for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in Truth. The woman* ver. 25. 26. *ſaith unto him, I know that Meſſias cometh, which is called Chriſt: when he is come he will tell us all things. Jeſus ſaith unto her, I that ſpeak unto thee am he.* I conceive in this Anſwer, the Lord Chriſt ſheweth,

1. That both the *Jews* and *Samaritans* were in an errour: for it ſeemeth both of them thought that the Lord had confined his moſt ſolemn worſhip to one certain place throughout all ages, as one party ſaid at Mount *Gerizim*, the other at *Hieruſalem*; and that the Ceremonies and Sacrifices there uſed ſhould

be alwaies continued: Bus the Lord Christ told the woman, that God had not limited himself to either of these places, and that the time was now at hand, when it should be as free to worship God in any other place, as in either of these.

2. He passeth sentence for the *Jews* against the *Samaritans* in this Controversie. So far as concerned the present state of things, saith he, ye (*scil.* ye *Samaritans*) worship ye know not what: We (*scil.* we *Jews*) know what we worship, for salvation is of the *Jews*. Ye *Samaritans* do ye know not what in your worshipping, ye know not God aright, ye have no warrant from his word, either for your Temple, once standing on this Mount, or for limiting the worship of God to this place, or for the way of worship; Ye blindly follow the groundless Traditions of your Fathers: But we know what we worship, we follow the directions of God himself, delivered by *Moses* and the Prophets, both for the place and manner of Gods worship, for salvation is of the *Jews*. They are the Church of God to whom God hath committed his oracles, teaching the way of Salvation, and of whom as concerning the flesh, Christ the Saviour of the world was to come.

3. He confirmeth and amplifieth the first part of his Answer, shewing that the Lord in a short time would set up a more spiritual way of worship in his Church, more sutable to his spiritual Nature, to which these carnal ordinances and Ceremonial ordinances should give place. Secondly,

Secondly, *I Answer affirmatively, that the doctrine of the Gospel*, and in particular, this Gospel-doctrine of free justification through the righteousness of Christ, doth establish the Ceremonial Law. For,

2. Affirmatively.

1. shewing how Ceremonies attain'd their proper end.

1. Leading to Christ.

1. *Then is a thing established, when it attaineth its proper end.* Now by the Gospel, the Law of Ceremonies attained its proper end: For,

1. *The end of it was*, to be a School-master *to bring men to Christ.* Circumcision sealed the righteousness of faith, which Circumcision it self could not give, but was to be found in Christ: it taught men to look after the Circumcision of the heart which was to be had in Christ alone, by union with him, by faith, and partaking of his spirit. The Passeover pointed out unto them Christ, the Lamb of God without spot, which taketh away the sins of the world. The Sacrifices directed them to Christ the perfect Sacrifice. The blood of the Sacrifices led them to the sprinkling of the blood of Christ, which alone was sufficient to take away sin. Now these and other Ceremonies attained their end in Christ, and in the justification of sinners through the blood, death, satisfaction, righteousness of Christ apprehended and applied by faith, according to the doctrine of the Gospel, and so this Law of Ceremonies was established, and the validity of it declared. But on the other side, they that pretend so much zeal for Circumcision and other Ceremonies of the Law, making it a

part of the matter of their justification, and resting in the bare outward observance as pleasing to the Lord in it self did cross the main end of the Ceremonial Law, and propose such false ends as were impossible to be attained.

2. Shewing that they were not empty appearances, but Types of great things.

Secondly, *The doctrine of the Gospel*, making Christ the end of the Law for righteousness, in whom wisdom, righteousness, sanctification, redemption and salvation alone is to be had, *sheweth that the Ceremonial Ordinances were no empty shadowes and vain appearances*, like those of the Heathen, *but significant signs and Types full of deep Mysteries of exceeding great weight and importance*, pointing at the person of the Lord Jesus, his office, his actings, his sufferings, and the fruits and benefits of these: whereas they that so stiffely opposed the strict observation of the Ceremonies of the Law against the doctrine of Christ delivered in the Gospel, what did they make of them but begerly elements, empty appearances without fruit, use or profit? So that the Preachers of the Gospel did honour the Ceremonial Law, though they took away the observation of them, by declaring the substance whereof they were shadowes; and the observers of the Ceremonies in the times of the Gospel did greatly disparage them.

3. Illustrating by them it self, and the great Mystery of Christ.

Thirdly, *The doctrine of the Gospel doth still establish the Ceremonial Law, as an illustration of the mystery of Christ in the Gospel*, and sheweth that great use may still be made of them that way: for the Ceremonies were as it were visible Prophesies

pheſies of Chriſt, and the things of Chriſt. And as Propheſies are dark before they are fulfilled, but clear after they are accompliſhed, and do much illuſtrate the events: ſo theſe Ceremonies were obſcure reſemblances of Chriſt; but now ſince what they ſignified is fulfilled, the comparing the Types with the Antitypes giveth much light.

The Uſe which I intend to make of this point is, to compare ſome of the principal Ceremonies of the old Teſtament, with the Myſteries of the Goſpel, that ſo we may more clearly ſee how they are eſtabliſhed by Chriſt, and that we may improve them for our edification. And firſt to begin with the Sacraments of the Ceremonial Law; and there in, *Uſe* 1.

1. *Circumciſion.* The inſtitution of this Sacrament is laid down, *Geneſis* the ſeventeenth: ſaith the Lord to *Abraham*, *This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee: every man child among you ſhall be Circumciſed, and ye ſhall Circumciſe the fleſh of your foreſkin, and it ſhall be a token of the Covenant betwixt me and you.* And elſewhere *Moſes* ſaith to the people of *Iſrael*, *Circumciſe the foreſkin of your heart and be no more ſtiffe-necked.* This ſheweth that the Circumciſion of the fleſh directed them to the inward Circumciſion of the heart, the mortification of ſinful luſts, inordinate affections, and all ſorts of corruptions. To which agreeth that of the Apoſtle, Circumciſion is that of the heart in the ſpirit, and not Sect. 1. 1. Circumciſion inſtituted. Gen. 17. 10, 11. Deut. 10. 16. and what it ſignified. Rom. 2. 29.

not in the letter, whose praise is not of men but of God. The same Apostle saith that
Rom. 4. 11. *Abraham received the sign of Circumcision and seal of the righteousness of faith.* These Scriptures compared together, shew that Circumcision did seal the Covenant of Grace between God and his people: on the one side confirming the promises of God to them, as a seal added to the blood of his Covenant, on the other side engaging them to answer the ends of the Covenant by Circumcising their hearts, mortifying their corruptions, and forsaking their sins. The sum of Gods promises sealed by the Sacrament of Circumcision, is delivered in these words, *I will*
Gen. 7. 17. *establish my Covenant between me and thee, and thy seed after thee in their generations for an everlasting Covenant, to be a God unto thee and to thy seed after thee.* I conceive this conteineth as much as all the promises of the Gospel: For what is there in all the promises concerning pardon of sin, justification, adoption, the graces of Sanctification, the comforts and joyes of the holy Ghost, Communion with God, strength against temptation, protection against the assaults of Satan and the world, hearing and answering of prayers, support under afflictions, victory over death, everlasting life and salvation, and other promises and priviledges granted to Believers in the Gospel, I say, what is there in all these which is not comprehended in this promise, *I will be their God*? God is all sufficient, he is all in all, and when he giveth himself he giveth

giveth all good things and bleſſings; and this was ſealed by Circumciſion: Now this promiſe and Covenant is fulfilled in Chriſt; for out of Chriſt, men and women are both ſtrangers and Enemies to God, and have no intereſt in him. The Lord is ſo far from being their God, that he is their Enemy, ſaith the Apoſtle, *When we were Enemies we were reconciled to God by the death of his Son.* Rom. 5. 10. The beſt of men and women are in a ſtate of enmity with God until they are reconciled by Chriſt. And that Covenant ſealed by Circumciſion wherein the Lord promiſed to be the God of *Abraham* and of his ſeed was the ſame for ſubſtance with that where he ſaith, *I will bleſs thee, and make thy name great, and thou ſhalt be a bleſſing, and I will bleſs them that bleſs thee, and curſe him that curſeth thee, and in thee ſhall all families of the earth be bleſſed.* Gen. 12. 2, 3. Gen. 22. 18. I conceive the promiſe of Chriſt is twice included here: when it is ſaid, *I will make thee a bleſſing*; and again, *in thee ſhall all the families of the earth be bleſſed.* *Abraham* was made a bleſſing, and the Nations and families of the Earth were bleſſed in him, in this regard, becauſe Chriſt according to the fleſh or humane nature was to iſſue out of his loynes; according to that, in thy ſeed ſhall all the nations of the earth be bleſſed, that is in Chriſt. So that *Abraham* found that in Chriſt which was ſealed to him by Circumciſion, *Abraham believed God, and it was counted to him for righteouſneſs, and he received the ſign of Circumciſion, a ſeal of the righteouſneſs* Rom. 4. 3, 11.

of

of faith which he had, yet being uncircumciſed. Circumciſion attained its end in Chriſt, and he was the ſubſtance of this ſhadow: in him believers are reconciled to God, and he becometh their God, and they are made his people being juſtified by his righteouſneſs; and by his ſpirit they are circumciſed in heart, their corruptions are mortified, and their body of ſin deſtroyed, which is an evidence of their union with Chriſt, and juſtification by him: and this may move us to labour to be found in Chriſt, that we may be circumciſed in heart, that the power of ſin may be killed in us, that we may be conformed unto his death, our ſinful luſts and affections being crucified by virtue of his death on the Croſs, that ſo as the Apoſtle ſaith, *we may be circumciſed with the circumciſion made without hands*, in putting off the body of the ſins of the fleſh by the Circumciſion of Chriſt,

Cor. 4. 11.

2. In as much as circumciſion was a ſeal of that Covenant whereby God gave himſelf to his people to be their God in Chriſt, and a ſeal of the righteouſneſs of faith, and ſo of the pardon of ſin and juſtification through the righteouſneſs of Chriſt apprehended by faith, It is clear, that all the Arguments of the Anabaptiſts fall to the ground, which they build either upon the pretended difference of Baptiſme and circumciſion, or of the Covenants ſealed by them, or upon the incapacitie of Infants: for it is evident that the ſame Covenant which is confirmed by Baptiſme was

was also sealed by circumcision, and if Infants under the old Testament were capable of circumcision, how are they made uncapable of Baptism under the Gospel? And accordingly you may observe how the Apostle compareth baptisme and circumcision together, and sheweth how the latter cometh in place of the former; for having warned believers not to hearken to those who would bring them in bondage unto *Jewish* Ceremonies, he telleth them, *ye are compleat in him*, (*scil.* in Christ) aud so need not to observe those shadows of the Law, *in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.* So that they have the same circumcision in Christ wch their Fathers had under the Law, and therefore needed not the outward circumcision: But lest any should think thus, our faith under the Gospel needeth outward helps to confirm it, as well as theirs under the old Testament, he addeth these words, ver. 12, *Buried with him in baptisme, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead:* as if he had said, instead of Circumcision ye have the Sacrament of baptisme, signifying the same thing, and sealing the Covenant of grace and righteousnes of faith. Col. 2. 10, 11, 12.

Secondly, The other Sacrament was that of the *Passeover*: this was *instituted by the Lord* while *Israel* was in *Egypt*, and was first celebrated that same night that they came out of that Sect. 2. 2. Passeover instituted. Ex. 12. 3, &c.

V

that houſe of Bondage. *The ſum of the ordinance* was *this*, that every family ſhould chuſe a Lamb, a male of the firſt year without blemiſh: they were to ſeparate it from the reſt of the flock on the tenth day of the Month, ſetting it apart four days until the fourteenth day at even: when it was to be killed, they were to take of the blood and ſtrike it upon the two ſide-poſts, and on the upper door-poſts of the houſes wherein the Lambs was to be eaten, and the ſame night they were commanded to eat the fleſh of the Lamb roaſted with fire, and with unleavened bread, and bitter herbs: but if any family were too little for a Lamb, it was to joyne with the next, and they were to eat it in haſt with their loines girded, their ſhoes on their feet, and their ſtaffe in their hand, as men prepared to travel. The reaſon that was given for it is this in effect, that the Lord that night would paſs through the Land of *Egypt*, and ſmite all the firſt born, both of man and beaſt among the *Egyptians*; but would ſpare thoſe houſes of the *Iſraelites* when he ſaw the blood of the Lamb on the door-poſts. This in it ſelf was a great deliverance, but there was a far greater myſtery and deliverance intended, which was accompliſhed in Chriſt.

ver. 12, 13.

The myſtical ſignification of the Paſſeover.

1. Purity and perfection of Chriſt.

Firſt then, *The Lamb was a figure of Chriſt*, whom *John Baptiſt* according to his office pointed out to the people, ſaying, *Behold the Lamb of God which taketh away the ſins of the world*: and another day, *Behold the Lamb of God.*

Joh. 1. 29, 30.

God. And the Apoſtle ſaith, *Chriſt our Paſſeover is Sacrificed for us.* And the Apoſtle *Peter* ſaith, *Ye were not redeemed with corruptible things, as Silver and Gold, from your vain converſation received by tradition from your Fathers, but with the precious blood of Chriſt, as of a Lamb without blemiſh and without ſpot.* As the Lamb appointed for the Paſſeover was to be without blemiſh, ſo Chriſt the Lamb of God was without all blemiſh or ſpot of ſin actual or original, being conceived by the divine power of the holy Ghoſt in the wombe of a pure Virgin. Again as the Lamb of the Paſſeover was taken from the reſt of the flock, ſo Chriſt in regard of his humane Nature was taken from the reſt of mankind, and made one perſon with the Son of God, that he might be all-ſufficient for this great end, *ſcil. to take away the ſins of the world.* The Lamb for the Paſſeover was *ſet apart certain days* before it was ſlain, Chriſt was *ſet apart* in the eternal counſel of God, *fore-ordained* before the foundation of the world. And as the blood of the Lamb was to be put upon the door poſts of the *Iſraelites* houſes, that ſo the deſtroyer might paſs over them, and not deſtroy any of them; whereas the firſt-born were ſlain in thoſe houſes that were not marked with the blood of the Paſchal Lamb: So the moſt precious blood of Chriſt is to be ſprinkled by faith upon the ſouls of Believers; his blood, death, ſatisfaction, righteouſneſs, is to be applied to their ſouls by faith unfeigned, that ſo the de-

1 Cor. 5. 7.
1 Pet. 1. 18, 19.

Humane Nature of Chriſt.

Chriſts being ſet apart for this work.

ver. 20.

Sprinkling of the blood of Chriſt for ſalvation.

destroying curse of the Law, and wrath of God may not abide upon them, but pass over them; while others who have no interest in this Lamb of God and his most precious blood, lye open to the curse of the Law, and the wrath to come. So that we see also how this Ceremony and Sacrament of the Passeover attained its end in Christ, and is accomplished in him, and in that sense established. And in particular, this is declared in the doctrine of justification through the satisfaction and righteousness of Christ apprehended by faith: For as the houses marked with the blood of the Paschal Lamb escaped the destroyer: so those souls who by faith unfeigned, apply the blood and righteousness of Christ to themselves, are delivered from condemnation, and accepted of God as righteous. Let us labour to improve this,

1. Use of the theMystical part of the Passeover. Keep the spiritualPasseover with actual and lively faith.

First, *As the Israelites were never delivered out of Egyptian bondage until they kept the Passeover:* so let us assure our selves, that As *it had been impossible for any men and women to get out of the slavery of sin and Satan, unless the Lamb of God had been slain for their Redemption*: so none are actually redeemed and delivered from this woful bondage, untill they keep the Passeover in a spiritual manner, until they imbrace Christ the Lamb of God, and feed upon him by the lively actings and exercisings of faith unfeined. Many may be convinced of their misery, and sigh for hard bondage as the *Israelites* did in

in *Egypt*, but they cannot be made free unleſs they keep this Paſſeover. *If the Son ſhall make you free, ye ſhall be free indeed:* If ye be found in Chriſt, and feed upon this Lamb of God, ye ſhall be free indeed, not otherwiſe. Joh. 8. 36.

Secondly, *Admire with all Thankfulneſs the infinite goodneſs of God, who before the foundation of the world, provided ſuch a precious remedy for poor ſinners, even a Lamb without blemiſh and without ſpot*, ſeparated from the reſt of the flock; one of the ſeed of the woman, ſet apart from among all the reſt of the children of men, and perſonally united to the eternal Son of God, that ſo he might be a full and perfect propitiation for ſin, *Uſe* 2. Admire and be thankful to God.

Thirdly, *As Chriſt is a Lamb without ſpot*, ſo let all that will be ſaved by him, labour to be more conformed to him in holineſs, purging themſelves from all filthineſs of fleſh and ſpirit, *for every man that hath this hope in him purifieth himſelf as he is pure.* What is that but an unſound ſelf-deceiving hope, which doth not ſtir up the ſoul to conform it ſelf to Chriſt in purity and holineſs? *Uſe* 3. Imitate Chriſt in his ſpotleſs life and nature. 1 Joh. 3. 3.

Fourthly, *Labour with all diligence for faith unfeigned, whereby ye may ſprinkle the moſt precious blood of Chriſt upon your Souls*, applying his death, ſuffering, ſatisfaction, righteouſneſs to your ſelves, that ye may eſcape the deſtroying curſe of the Law, and wrath of God, that being juſtified by faith in the blood and righteouſneſs of Chriſt, there may be no condemnation unto you. What had *Uſe* 4. Get an unfeigned faith.

it profited the *Israelites* that the Lamb for the Passeover was slain, if they had not followed the Lord his direction, in putting the blood upon the door posts of their houses? What shall it profit any that live under the Gospel that Christ the Lamb of God is slain, and in the preaching of the word, set forth as it were crucified before their eyes, if they do not sprinkle their souls in particular with his blood, rightly applying his satisfaction and righteousnes to themselves? Will not the Lord look upon them rather as *Egyptians* then *Israelites*, and deal with them accordingly?

Use 5. Keep the Passover always but especially at the Lords Supper, with love and sincerity.

Fifthly, *As they did eat the Lamb at the feast of the Passeover: So let Christians endeavour every day to keep this feast unto the Lord*, by feeding upon this living bread, upon the body and blood of Christ, in lively actings of faith upon him; and more especially in the use of his ordinances, his word, and the holy Supper. As they kept the Passeover with unleavened bread, so let us keep the feast, *not with old leven, neither with the leven of malice and of wickednes, but with the unleavened bread of sincerity and truth.* The Lord Christ warned his Disciples to beware of the leaven of the *Pharises* and of the *Sadduces*; and though at the first they mistook his meaning, yet afterward they understood it of the doctrine of the *Pharises* and *Sadduces*, so he said unto his Disciples, *Beware of the Leaven of the Pharises which is Hypocrisie:* So that all manner of evil outward

1 Cor. 5. 8. Mat. 16. 6. 12. Luk. 12. 1.

ward and inward, in heart, in opinion, in converſation, may be comprehended under this Leaven; and they that will rightly feaſt with Chriſt, and feed upon him, muſt ſtrive to purge out this Leaven of ſin and errour, and keep the feaſt with the unleavened bread of ſincerity and truth.

Sixthly, This feaſt of unleavened bread which was joyned with the Paſſover was to be kept ſeven days, and ſeven in Scripture is noted for a number of perfection, and therefore let Chriſtians labour to purge out more and more the old Leaven of ſin and corruption, and to walk in ſincerity and truth all the days of their life, even till the ſeventh day; that is, until they come to keep an eternal feaſt and Sabbath of Reſt with Chriſt in his glorious Kingdom.

Uſe 6. Keep it more and more towards perfection.

Seventhly, *As they kept the feaſt with their loins girded: So let your loins be girded about, and your lights burning, and ye your ſelves like unto men that wait for the Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately: Bleſſed are thoſe ſervants whom the Lord when he cometh ſhall find watching.* They that wear long garments need to gird them up, when they are either to walk or to work. They that would have communion with him need to call in, and gather up their ſtraggling thoughts, their wandring minds, their looſe affections, to unite the powers of their ſouls, to fix them upon Chriſt, and the things of Chriſt, that they may be always ready for

Uſe 7. Be ever waiting ready for the Lord.

Luk. 12.35,36.

any way or work of Christ. *Wherefore gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.*

1 Pet. 1. 13.

As they were to eat the Passeover with their shoes on their feet, and their staffe in their hand, as being ready for their departure out of *Egypt*: so let those that will rightly keep the spiritual Passeover, and feed upon Christ, be affected as strangers and sojourners, expecting daily their departure out of this world, labouring to be ready to enter into the heavenly *Canaan*: How should they condemn that earthly mindedness, when they are of such a temper, as if they had a continuing City here, not seriously seeking one to come?

Use 8. Feed on the Lamb of God with godly sorrow. Zach. 10. 12.

Eighthly, They were to eat the Passeover with bitter herbs; let those then that would indeed feed upon Christ unto eternal life, feed upon this Lamb of God with bitter herbs of Godly sorrow for sin, holy anger and indignation against themselves, afflicting their souls, looking upon him whom they have pierced by their sins, and mourning for him as one mourneth for his only Son, and being in bitterness for him, as one that is in bitterness for his first-born. Let them feed upon Christ by faith with self-denial (which is as it were a bitter herb to the flesh) denying themselves in their dearest lusts and carnal affections, not sparing the right hand or the right eye. Let them joyn repentance with faith, otherwise they can never keep the

the feaſt according to the mind of Chriſt.

Laſtly, *Ye may read of the Law of the Paſſeover and unleavened bread*; and preſently after that the ordinance of the firſt-fruits. Speak unto the children of *Iſrael*, and ſay unto them, when ye be come into Land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheafe of the firſt fruits of your harveſt unto the Prieſt, and he ſhall wave this ſheafe before the Lord to be accepted for you, on the morrow after the Sabbath the Prieſt ſhall wave it. It is conceived that this Sabbath, or day of reſt, was the firſt day of unleavened bread, *ſcil.* the fifteenth day of the firſt month, on whatſoever day of the week it fell, but in the year wherein Chriſt ſuffered, it fell upon the laſt day of the week, ſo that it was a double Sabbath; the paſchal Sabbath and the weekly Sabbath meeting together upon the ſame day. Now the ſheaf of firſt-fruits was to be waved or offered before the Lord on the morrow after the Sabbath, which was the day on which Chriſt roſe from the dead. See how the Apoſtle applyeth this, *Chriſt is riſen from the dead, and become the firſt fruits of them that ſleep.* It ſeemeth there was ſuch an exact agreement and correſpondence between the Type and the Antetype, the ſhadow and the ſubſtance, that the Lord Chriſt aroſe from the dead, the very ſame day that the ſheafe of firſt fruits was to be offered; and he aroſe as the firſt fruits of them that ſlept, or of the dead. I conceive the meaning is, that

Ult. Improved as a pledge of our Redemption.

Lev. 23. 5. 6, &c. 10, 11.

1 Cor. 15. 20.

any way or work of Christ. *Wherefore gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.*

1 Pet. 1. 13.

As they were to eat the Passeover with their shoes on their feet, and their staffe in their hand, as being ready for their departure out of *Egypt*: so let those that will rightly keep the spiritual Passeover, and feed upon Christ, be affected as strangers and sojourners, expecting daily their departure out of this world, labouring to be ready to enter into the heavenly *Canaan*: How should they condemn that earthly mindedness, when they are of such a temper, as if they had a continuing City here, not seriously seeking one to come?

Use 8. Feed on the Lamb of God with godly sorrow. Zach. 10. 12.

Eighthly, They were to eat the Passeover with bitter herbs; let those then that would indeed feed upon Christ unto eternal life, feed upon this Lamb of God with bitter herbs of Godly sorrow for sin, holy anger and indignation against themselves, afflicting their souls, looking upon him whom they have pierced by their sins, and mourning for him as one mourneth for his only Son, and being in bitterness for him, as one that is in bitterness for his first-born. Let them feed upon Christ by faith with self-denial (which is as it were a bitter herb to the flesh) denying themselves in their dearest lusts and carnal affections, not sparing the right hand or the right eye. Let them joyn repentance with faith, otherwise they can never keep the

the feaſt according to the mind of Chriſt.

Laſtly, *Ye may read of the Law of the Paſſeover and unleavened bread*; and preſently after that the ordinance of the firſt-fruits. Speak unto the children of *Iſrael*, and ſay unto them, when ye be come into Land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheafe of the firſt fruits of your harveſt unto the Prieſt, and he ſhall wave this ſheafe before the Lord to be accepted for you, on the morrow after the Sabbath the Prieſt ſhall wave it. It is conceived that this Sabbath, or day of reſt, was the firſt day of unleavened bread, *ſcil.* the fifteenth day of the firſt month, on whatſoever day of the week it fell, but in the year wherein Chriſt ſuffered, it fell upon the laſt day of the week, ſo that it was a double Sabbath; the paſchal Sabbath and the weekly Sabbath meeting together upon the ſame day. Now the ſheaf of firſt-fruits was to be waved or offered before the Lord on the morrow after the Sabbath, which was the day on which Chriſt roſe from the dead. See how the Apoſtle applyeth this, *Chriſt is riſen from the dead, and become the firſt fruits of them that ſleep.* It ſeemeth there was ſuch an exact agreement and correſpondence between the Type and the Antetype, the ſhadow and the ſubſtance, that the Lord Chriſt aroſe from the dead, the very ſame day that the ſheafe of firſt fruits was to be offered; and he aroſe as the firſt fruits of them that ſlept, or of the dead. I conceive the meaning is, that

Ult. Improved as a pledge of our Redemption.

Lev. 23. 5. 6, &c. 10, 11.

1 Cor. 15. 20.

that as the first fruits being offered to God, did sanctifie the whole increase of the fruits of the earth that year; so Christ as the first fruits of the dead arose from death to eternal life and glory; and in himself, and his resurrection, did as it were offer up to God the dead bodies of all his members, not always to lye under the power of death and corruption, but to be raised to immortality and everlasting glory. Let us labour then to have part in the first resurrection, rising with Christ by virtue of his quickning spirit to newness of life, that this may be an earnest and sure evidence unto us of a second resurrection to everlasting life. So much for the Sacraments of the Ceremonial Law.

CHAP. IV.

Of the second Sacrifices and their meaning.

SEcondly, *in the next place follow the Sacrifices.* It seemeth there were but few sorts of creatures used for Sacrifices. Of sensible creatures such as have life and sense, but five sorts: whereof three were of four-footed beasts *scil.* Bullocks, Sheep, and Goats, old or young, and so comprehending under them Calves, Lambs and Kids; and two sorts of fowls, as turtle doves and young pigeons. These were creatures that were meek and gentle above many others, and such as were in a special manner subject and serviceable to men: so the

What kind of Beasts and used in Sacrices.

Clean and Meek.

the Lord Chriſt who was appointed to be a Sacrifice to the juſtice of God, was meek and lowly in heart, *He was lead as a ſheep to the ſlaughter, and like a Lamb dumb before the ſhearer, ſo opened he not his mouth: who being in the form of God thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant and was made in the likeneſs of men, and being found in faſhion as a man, he humbled himſelf and became obedient unto death, even the death of the Croſs.* Lions, Bears, Tigres, Leopards, wild beaſts, beaſts of prey, fierce and cruel creatures; Eagles, Hawks, Vultures, or other ravenous fouls were not appointed for Sacrifice: Theſe were not fit to repreſent the Lord Chriſt in his ſtate of humiliation, in his ſuffering condition, as he was appointed to be a Sacrifice for ſin: It is true Chriſt is called *the Lion of the Tribe of Judah*, I conceive to repreſent him in regard of his mighty powers, in protecting his Church, and ſubduing his enemies, but *not to reſemble him as a Sacrifice*, for ſo he was in a ſtate of ſuffering and of ſervice; and therefore Chriſtians according to his command ſhould learn of him who is meek and lowly of heart, and be content to be conformed to him in ſufferings, taking up his Croſs and following him. They ſhould be uſeful and ſerviceable as Chriſt was, who was figured by ſuch creatures offered in Sacrifice.

Mat. 11. 29. Act. 8. 32. Phil. 2. 2, 6, 7, 8.

None that are unclean or cruel, uſed.

Rev. 5. 5.

2. Ye may note in general, that an offering preſented to the Lord, was called in

קרבן
קרב

the Hebrew *Korban* of קרב to draw near. This may teach us that none was fit to offer an offering to the Lord, but only the Lord Jesus Christ, and those that come to God by him; for all mankind since the fall were afar off at a great distance from God, but the Lord Jesus Christ being God and man, is nigh unto the Father. In regard of his Godhead, he is the only begotten Son of God in the bosom of the Father, as he is man personally united to the Son of God, he is one person with the Son of God, and being without spot of sin, he came near to God to present himself an offering and a Sacrifice unto him. Secondly, none can come nigh unto the Lord to offer any spiritual Sacrifice to him, or to have any inward communion with him, but in and by the Lord Jesus Christ, *But now in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ.* Christ being nigh to God, drew nigh unto him actually with the sacrifice and offering of himself, and so made way for sinners who were afar off from God by their sin and guilt, to draw nigh to God by virtue of his blood; that applying his blood, satisfaction, and righteousness to themselves, they might be made nigh unto God in regard of their estate, being taken into Covenant with him as his confederates, and so into Communion, and that they might draw nigh unto him from time to time, in offering spiritual services and sacrifices to him by Jesus Christ. Let us all see our great need

Eph. 2. 13.

of

of Christ, there is no coming nigh unto God but by him, neither in respect of our estate, nor of our services, but in Christ there is access to be had in both respects. But more especially,

Sect. 1. Special consideration of burntofferings. Lev. 1. עולה the meaning of it 1. in its ascension.

First, *The burntoffering.* This was called in Hebrew עולה which signifieth *ascending* or *ascension*, because *all the flesh of the beast being burned upon the Altar was to ascend* or go up towards heaven in fire: so the Lord Jesus Christ when he was here on earth in the flesh, offered up himself to his father in heaven; the infinite virtue of his Sacrifice ascending to the Throne of God, for the appeasing of his wrath and satisfying of his justice for sin. This may teach us also that we should present our whole selves, souls and bodies, sacrifices living holy acceptable to God, and that they which will thus present themselves to the Lord must be heavenly minded, their souls and hearts must be raised and ascend upward: How many carnal, outward, dead hearted services are dropped down before the Lord, that never ascend upward, having nothing of heaven nor of Christ his spirit in them.

2. The offerer laid his hand on the head thereof. ver. 4.

Secondly, *He that offered the burntoffering was to lay his hand upon the head of the creature that was to be slain:* so he that will have benefit by the sacrifice of Christ, must lay hold of him by the hand of faith.

3. The Bullock to be killed and the blood poured out.

Thirdly, *The Bullock for the burntoffering was to be killed, the blood of it to be poured out:* this, 1. was fulfilled in Christ, according as it was

Isa. 53. 7, 8, 9, 10, 12. was Propheſied of him, He is brought as a Lamb to the ſlaughter, He was cut off out of the land of the living, *ver.* 9. His grave and death are expreſly mentioned, thou ſhalt make his ſoul an offering for ſin, *ver.* 12. He hath poured out his ſoul unto death. And

Dan. 9. 26. *Daniel* Propheſied that Meſſiah or Chriſt ſhould be cut off or ſlain, and without ſhedding of blood there is no remiſſion.

Uſe 1. Heb. 9. 22. 1. This may move Chriſtians to pitty, and earneſtly pray for the poor blinded *Iſraelites*, that the Lord would be pleaſed to take the vail from their hearts: Is it not lamentable to conſider that they ſhould make the Croſs and death of Chriſt a ſtumbling block, whereas his death and ſufferings are ſo clearly foretold in the Law and the Prophets which themſelves acknowledge to be the word of God? Yea, all thoſe millions of ſacrifices ſlain and offered according to the Lord his appointment, did clearly foreſhew the death of Chriſt, and the ſhedding of his moſt pretious blood for the ſins of the world. But how is man left to the darkneſs of his own mind, and blinded by Satan?

Uſe 2. Secondly, *See here how odious ſin is in the ſight of God which nothing could waſh away but the blood of Chriſt, figured by the death and blood of theſe legal Sacrifices*: for it is not poſſible that the blood of Bulls and Goats

Heb. 10. 4. ſhould take away ſins, theſe did ſignifie the blood of the Son of God infinitely more pretious, of ſufficient virtue to waſh away the greateſt and fouleſt ſins. How ſhould we tremble

tremble at ſin? Should we not look upon every ſin as bloody, as murtherous, either as ſlaying the ſinner himſelf, or as killing his Saviour? either thy ſin muſt be waſhed away with the blood of Chriſt, or it will coſt thee more then thy beſt blood is worth.

Thirdly, *This is for comfort to ſouls burdened and oppreſſed with the guilt of ſin*, that that one ſacrifice even Chriſt himſelf, figured by ſo many millions of ſacrifices is offered to ſatisfie for ſin; that that blood figured by the blood of ſo many offerings is ſhed to take away ſin; and that God hath purchaſed his Church with his own blood: it is the blood of God becauſe of him who is God and man in one perſon, though not the blood of the God-head. The blood of Jeſus Chriſt the Son of God cleanſeth from all ſin; it is of infinite value, it is of more virtue then all the bloody ſacrifices of the Law. *Uſe 3.* Act. 20. 28. 1 Joh. 1. 7.

4. Woe unto thoſe wretches that dare to ſwear prophanely by this pretious blood, or by thoſe bleeding wounds of the Son of God. Is not this to trample under foor the blood of the Covenant?

4. *The death of theſe ſacrifices may teach us to kill our deareſt ſins*, to ſlay our luſts, to mortifie our corruptions: Chriſt did not dye for ſin that thou mighteſt live in ſin, but that thou mighteſt dye to ſin, *and live to him in righteouſneſs and holineſs. I beſeech you therefore Brethren by the mercies of God, that ye preſent your bodyes a Sacrifice living, holy and acceptable to God, a Sacrifice and therefore ſlain and* *Uſe 4.* Rom. 12. 1.

and yet a living Sacrifice. Present your selves a sacrifice dying to sin, and a sacrifice living quickned with grace, living in the spirit. Again, among all the burnt offerings, ye must take particular note of the continual burnt
Numb. 28. 3. offerings sacrificed to the Lord every day, one Lamb in the morning and another in the evening: so the people of God had need every day morning and evening to flee to Christ, and to apply his sacrifice and satisfaction to themselves, and through him to seek pardon of God for their dayly sins and infirmities, every day sprinkling the blood of Christ the Lamb of God upon their souls.

2. This may stir up Christians dayly to offer up a morning & evening sacrifice to the Lord in confession of sins, prayers, praises, thanksgivings. We read of special blessings which the
2 King. 3. 20. Lord vouchsafed at those times. The King of *Judah*, *Israel*, and *Edom*, with their Army, were in danger to perish for want of water, and in this great distress they had recourse to the Prophet *Elisha*: now it is said *ver.* 20, and it came to pass in the morning when the meat-offering was offered, that behold there came water by the way of *Edom*, and the country was filled with water. So *Daniel* having prayed with much importunity for
Dan. 9. 21. the Church which was then in captivity, saith, the man *Gabriel* (to wit the Angel *Gabriel* in the likeness of a man) being caused to fly swiftly, touched him about the time of the evening oblation, and so (as it follow-

eth

eth there) opened the counsels of God unto him according to his request. I conceive it is very probable, that the people of *Israel* in their several houses did use to pour out their prayers to God about the time of the morning and evening sacrifices; and that *Daniel* and others of the godly, when they were in captivity did observe those times though then the Temple was destroyed, and the daily sacrifice interrupted.

A second sort of Sacrifices were sin offerings, this kind of offering is called in the Hebrew expressly † *Sin,* because in a typical or figurative way, the guilt or sin of him for whom the sacrifice was offered, was laid upon the creature sacrificed. So the Apostle sheweth that *God hath made him* (scil. Christ) *to be sin for us who knew no sin, that we might be made the Righteousness of God in him.* The sin-offering called sin, figured the imputation of mens sin to Christ, who had no sin of his own, bnt voluntarily took upon him the guilt of mens sins, as a surety taketh upon him anothers debt.

Sect. 2. Sin offering considered, opened and applied. Lev. 4. 3. Its name. † חטאת 2 Cor. 5. 21.

1. *See here how exceedingly the Son of God abased himself for sinners, as to stand under the guilt of numberless sins.* If we consider the infinite holiness, glory and Majesty of Christ, is it not evident, that this degree of humiliation and abasement passeth all understanding; Admire therefore his infinite love and unconceivable goodness which moved him hereunto: Learn highly to exalt and honour him.

Use 1. Condescension of Christ.

2. See

2. Baſeneſs of ſin.

2. *See here the baſeneſs of ſin, which the abaſed the Son of God, when he took the guilt of it upon him, out of compaſſion to ſinners.* No outward eſtate, condition, calling, employment, doth ſo abaſe any, as the leaſt ſin doth, in the Lord his account; and yet how vain is the corrupt heart of man, in being aſhamed of many other things more than of ſin: yea, how many are there that are aſhamed of holineſs, and ready to glory in ſin.

3. Humiliation of our ſelves.

3. If Chriſt did thus abaſe himſelf for the ſins of others, as to be made a ſin-offering or to be made ſin by imputation: How ſhould we take ſhame to our ſelves, and be exceedingly humbled and abaſed for our own ſins.

2 Sam. 24. 12: Job 42. 6.

As *David, I have ſinned greatly in that I have done, I have done very fooliſhly.* And Job *I abhor my ſelf, and repent in duſt and aſhes.*

2. The manner of ſprinkling the blood of it. Lev. 4. 6. Seven times before the Lord,

2. *The blood of the ſin-offering was to be ſprinkled ſeven times before the Lord, and ſeven is noted for a number of perfection.* The Soul and Conſciences of ſinners are ſo deeply ſtained and defiled with ſin, that they need much purging. How often ſhould we labour by faith to ſprinkle the blood of Chriſt upon our ſouls, and to apply it to our ſelves. This blood of the ſin-offering was to be ſprinkled ſeven times before the vail of the holy place: ſo it is the blood of Chriſt which maketh way for believers to the mercy-ſeat which their ſins had ſhut up againſt them. Having therefore Brethren boldneſs to enter

or before the Vail.

into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, *that is to say, his flesh: and having an high-priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water*: with hearts and souls sprinkled with the blood of Christ by faith, and so purged from the guilt of sin; and bodies washed with pure water, being baptized outwardly and inwardly with water, and the sanctifying graces of the holy spirit. Heb. 10. 19, 20, 21, 22.

3. *Some of the blood was to be put upon the horns of the sweet incense Altar*, scil. *the Golden Altar*: so Christians are to ground their faith and confidence in offering up the Incense of prayer upon the blood and Mediation of Christ, having no hope of acceptance, but only through him and his satisfaction and intercession. The Golden Altar being a type of Christ as he intercedeth for his people. The blood of the sin-offering put upon this Altar may intimate unto us that Christ intercedeth with his Father, and pleadeth for his people, by presenting to him his blood, the merit of his death, and fulness of his satisfaction, which he underwent, not for himself (who had no need) but for them. 3. Sprinkled on the horns of the Altar. Lev. 4. 7. its meaning.

4. *The fat of the Inwards, Kidneys, &c. were to be burned upon the Altar.* The fat may signifie carnal security, senselessness, and sottishness, in heavenly and spiritual things. 4. Fat of &c. Sin-offering to be burnt. Its meaning. Lev. 4. 8, 9, 10. Isa. 6. 10.

Make

Make the heart of this people fat, and make their ears heavy, and shut their eyes: and the Kidneys and fat upon them may signifie fleshly lusts; and therefore as these things were consumed by fire upon the Altar; so let Christians earnestly pray and labour for more and more of the spirit of Christ, to consume and burn up their earthly and carnal affections and sinful lusts. *And it shall come to*

Isa. 4. 3, 4.

pass, that he that is left in Sion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Hierusalem, when the Lord shall have washed away the filth of the Daughters of Sion, and shall have purged the blood of Hierusalem from the midst thereof by the Spirit of Judgement, and by the Spirit of burning.

5. The sin-offering carried out of the Camp, and its meaning.

5. The skin of the Bullock for the sin-offering and all his flesh, with his head, and with his leggs, and his inwards, and his dung, even the whole Bullock was to be carried without the Camp, where the Ashes were poured, and there to be burnt; and as this was to be done without the Camp while they were in the Wilderness (as they were when these things were written) so it seemeth after they were settled in *Canaan*, it was done without the City. The Apostle giveth us the interpretation of this Mystery, *For the bodyes of those beasts whose blood is brought into the Sanctuary by the high priest for sin, are burnt without the Camp: wherefore Jesus also that he might sanctifie the people with his*

Lev. 4. 11, 12.

without the City after they are setled.

Heb. 13. 11, 12.

Joh. 19. 17.

own

own blood, suffered without the Gate. And he bearing his Cross, went forth unto a place called the place of a Skull, which is called in the Hebrew Golgotha. It seemeth this was a loathsome place without the City, where they executed the vilest offenders: and so at that time there were two malefactours Crucified with the Lord Jesus Christ, one at each hand: A place of a skul where there were (it is likely) many skuls and bones of such as had been there put to death: even as the sin-offering was burnt at the place where the ashes were poured out.

First, Here we have an other evidence of the wonderful abasement of the Lord of glory; thrust out of the Camp, out of the City, as an outcast, as an unclean and cursed thing: so extreamly was he vilified, whom all the Angels of God worship, and to whom every knee must bow of those in heaven, &c. And therefore let us make the same use of it as was formerly hinted. *Use 1.*

Secondly, In particular, let us make the use of it which the Apostle points us to; Let us go forth therefore unto him without the Camp, bearing his reproach. Both *Jews* and *Gentiles* conspired together in Crucifying the Lord Christ, and therefore Believers must go out of the *Jews* Camp, and out of the worlds Camp, bearing the reproach of Christ; they must not joyn with the obstinate *Jews* in observing legal Ceremonies, nor be conformed to the world, but labour to be conformed to a crucified Saviour, and be content *Use 2.* Heb. 13. 13.

to endure ſcorn, reproach, perſecution, for Chriſt, following the Lamb whitherſoever he goeth. Many will ſeem to cloſe with Chriſt if they can find him in the Camp, if they can enjoy their credit, their favour with the world, their earthly intereſts: But how few will go forth to him out of the Camp, bearing his reproach, ſo as to be rejected by the world, and dealt with as outcaſts and the off ſcouring of all things? For ſaith the Apoſtle, *here have we no continuing City, but we ſeek one to come.* If Chriſt ſuffered without the Gate of the City, let us not be ſo affected as if this world were the place of our reſt; Let us not mind earthly things, let us have our converſation in Heaven, labouring to make ſure of our intereſt in that everlaſting inheritance; Let us therefore fear leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it. The Apoſtle urgeth from this Type of the ſin-offering, that they which would ſtill reſt in the obſervation of *Jewiſh* Ceremonies had no right in Chriſt, We have an Altar whereof they have no right to eat which ſerve the Tabernacle, for the bodies, &c. as before. The bodies of the ſin-offerings were burnt without the Camp, and ſo the Prieſt did eat no part of their fleſh, whereby was ſignified that they who would feed upon Chriſt, and partake of the benefit of his ſacrifice, muſt leave the Tabernacle or Temple, Prieſthood, Sacrifices, Ceremonies of the Law, now that Chriſt hath ſuffered; for thus are all eſta-

ver. 14.

Heb. 4. 1.

Heb. 13. 19.

bliſhed by Chriſt, not ſo as to be obſerved much leſs to be reſted in, but ſo as to attain their end in Chriſt, in whom it appeareth that they are no empty ſhadowes, but lively types of great and weighty Myſteries whereof alſo they are uſeful illuſtrations.

Sect. 3. Meat-offerings conſidered. Their name, מנחה Lev. 2. 1.

Thirdly, *I proceed to ſomewhat of meat-offerings.* It ſeemeth theſe were ſometimes offered by themſelves, and ſometimes joyned with other ſacrifices, as they were offered by themſelves, we have them ſet down *Lev.* 2. The original word is taken for a *gift* or *preſent:* ſo theſe meat-offerings were to be given and preſented to the Lord, and this offering was to be *fine flower of the pureſt part of the wheat*, and ſo it is conceived to ſignifie the *perfect purity of Chriſt* offering himſelf to God for his people, reſembled by pure flower without any mixture of bran. The Lord Chriſt is brought in ſpeaking to his Father, *Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me, in burnt-offerings and Sacrifices for ſin thou haſt had no pleaſure. Then ſaid I, Loe I come (in the volumn of the book it is written of me) to do thy will O God.* I conceive here thoſe three ſorts of ſacrifices are mentioned, *burnt-offerings*, *ſin-offerings*, and *meat offerings*, none of theſe could ſatisfie the juſtice of God for the ſins of men, and therefore he prepared or fitted a body for his Son, an humane nature fitted to ſuffer for the ſins of men, a pure humane nature (as the pure flower of wheat) by the miraculous operation of the holy Ghoſt. This

Of what matter fine flower. Of the ſignification.

Heb. 10. 5, 6, 7.

humane nature united in one person with the Son of God, was sufficient to make full satisfaction to the infinite justice of God, which all the sacrifices of the Law could not do. In respect of his body or humane nature, he was fitted for a sacrifice; in respect of his God-head, he was an all sufficient sacrifice of infinite value. Labour then to lay hold on Christ by faith, and to turn to the Lord by repentance, that ye may have interest in this most pretious offering, this compleat and most perfect sacrifice, every way fitted for this use; for as Christ is the only Son of God, he is most nigh unto the Father, the same God with the Father, and infinitely beloved of the Father, of infinite worth and excellency, and so able to make full satisfaction to his justice; As he is the Son of man, so he is nigh unto men, their Brother, one of the seed of that woman who was the Mother of all living, one of the same nature, and so of a nature fit to suffer, and therefore he is able to save them to the uttermost that come unto God by him.

Signification.

2. *This meat offering of fine flower seemeth also to signifie the offering up of believers to Christ, because the members are to be conformed to their head. They shall bring all your Brethren for an offering to the Lord out of all Nations.* Isa. 66. 20. The word there translated *offering*, is the same that elsewhere is rendred *meat-offering*. Rom. 15. 16. Suitable whereunto is that of the Apostle: saith he, *that I should be the Minister of Jesus Christ to the Gentiles, ministring the Gospel*

Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost. Although the *Gentiles* were prophane Idolaters and defiled with manifold abominations, and so fitly resembled by the beasts that were unclean under the Law, yet the Apostle preaching the Gospel to them, and the holy spirit of Christ working in and with his Ministry upon their souls, were renewed, cleansed, sanctified, and so presented as an acceptable offering to the Lord,

1. *Let all Christians pray for the Success of the Gospel in all places*, particularly in the place where they live, that those that are unclean may become an acceptable offering unto the Lord, being sanctified by the holy Ghost. Is it not much to be lamented, that where there are many people living under the Gospel, the Lord should have so few offerings? that so few shloud give clear evidence that they are as fine flower sifted from the bran of their natural corruption, and so fit to be presented as meat-offerings to the Lord; and how restless should each particular soul be, until 'tis thus sifted and sanctified by the holy spirit, that it may be a holy offering unto the Lord.

Use 1. Pray for success of the Gospel.

2. *Oyl was to be poured upon the fine flower.* This may signifie the annointing of Christ concerning whom it is said, *God even thy God hath annointed thee with the Oyle of gladness above thy fellows.* Those pretious graces of the spirit poured forth abundantly upon Christ, were resembled by oyle,, and there-

Oyle to be added, a Part of the meat offering. Its meaning. Heb. 1. 9. Joh. 1. 14, 16.

fore it is ſaid of him, *He is full of grace and Truth, and of his fulneſs have all we received and grace for grace.* He hath an overflowing fulneſs of this heavenly oyl, of theſe ſpiritual graces enough for all that are united to him, *for God giveth not the ſpirit by meaſure unto him.* Let all be ſtirred up to come to Chriſt, and turn unto him that they may receive of his fulneſs grace for gtace. They that are wholly empty of ſaving grace may receive from him, they that have ſome beginnings may receive increaſe from him. Is it not want of exerciſing faith upon Chriſt, and keeping cloſe to him, that maketh Chriſtians ſo defective in grace? It is ſaid the pretious ointment upon the head of *Aaron* the High-prieſt went down to the skirts of his garment. The unconceivable fullneſs of grace poured upon Chriſt the eternal High-prieſt, is ready to diſtill upon his members it they be not wanting to themſelves.

Jo. 3. 34.

Pſal. 133. 2.

3. *There was alſo frankincenſe put upon this meat-offering:* ſo the Lord Chriſt gave himſelf for his people an offering and a ſacrifice to God for a ſweet ſmelling ſavour, and God the Father proclaimed from heaven concerning him, *This is my beloved Son in whom I am well-pleaſed.* The ſweet odour and ſavour of Chriſts ſacrifice is ſo pleaſing unto the Father, that he is appeaſed toward all that are truly united to Chriſt, and reconciled to him by Chriſt: and this alſo maketh the ſervices of ſuch well-pleaſing to the Lord; the ſweet ſavour of Chriſt his Sacrifice perfumeth their offerings.

3. Frankincenſe. Eph. 5. 2. Mat. 3. 17.

4. *An*

4. *An handful of this meat-offering was to be burnt upon the Altar as a memorial, and the reſt belonged to the Prieſts, the Sons of Aaron.* 1. Part burnt on the Altar. Lev. 2. 3.

1. *The memorial may ſignifie that the Lord is moved to remember his Covenant of grace* by the merit of Chriſt his ſacrifice. Not that the Lord is ſubject to forgetfulneſs, or needeth to be put in remembrance, but it is ſpoken after the manner of men, and to help the weak faith of his people, and therefore they may aſſure themſelves that the Lord will ever be mindful of his Covenant and ſhew himſelf faithful in his promiſes.

Again in a Secondary way it may be a ground of much comfort to the people of God in reſpect of their duties and ſervices which they offer up to God by Chriſt in ſincerity. The Lord will have them in remembrance: the Lord hear thee in the day of trouble remember all thine offerings. Pſal. 20. 1, 3. So the Angel told *Cornelius, Thy Prayers and thine Alms are come up for a memorial before the Lord.* Act. 10. 4.

5. *The remnant of the meat offering was to be Aarons and his Sons who were Prieſts of the Lord.* 5. Remainder was the Prieſts The Apoſtle inſpired and directed by the holy Spirit argueth thus from hence, *Do ye not know that thoſe which miniſter about holy things, live of the things of the Temple, and they which wait on the Altar are partakers with the Altar? Even ſo hath the Lord ordained that they which preach the Goſpel ſhould live of the Goſpel.* Lev. 2. 3. 1 Cor. 9. 13, 14. They that did ſervice at the Altar under the old Teſtament did partake with the

Altar, as here in the meat offerings the Altar had part, and they that waited on the Altar had part. So the Apoſtle ſhews that it is the Lords own ordinance, that they that preach the Goſpel ſhould live of the Goſpel. They therefore that oppoſe the maintenance of the preachers of the Goſpel, do reſiſt the ordinance of God, and preſumptuouſly oppoſe his ſupream authority.

6. Salt added to the meat-offering and why.

Lev. 2. 13.

6, *The meat offering was to be ſeaſoned with ſalt. Yea, it ſeemeth this was to be uſed, not only in this caſe, but alſo generally in all Sacrifices*, for ſo it is ſaid, *Every oblation of this meat offering ſhalt thou ſeaſon with ſalt, neither ſhalt thou ſuffer the ſalt of the Covenant of thy God to be lacking from thy meat-offering, With all thy offerings thou ſhalt offer ſalt.*

1. Preſerveth from putrefaction.

1. Salt conſumeth crude and raw humours and preſerveth from putrefaction and rottenneſs: ſo Chriſt by his ſpirit ſeaſoneth the ſouls of true believers, and worketh out the natural corrupt diſtempers of their hearts, and where the ſpirit of Chriſt is wanting, men are left to the bent of their own ſpirits; How wofully are they filled with corruption, and rottenneſs, and therefore it is ſaid, *Have ſalt in your ſelves, get the graces of the ſpirit to ſeaſon your hearts.*

Mar. 9. 50.

2. It gives a ſavour.

2. *Salt maketh things ſavory and of good reliſh:* How unſavory and loathſome is a carnal unregenerate ſoul in Gods account, that ſavoureth not the things of Chriſt his ſpirit, *for they that are after the fleſh do mind or ſavour the things of the fleſh.* They are loath-

Rom. 8. 5.

loathsome and unsavory unto the Lord, they have not salt in themselves, *But they that are after the spirit do mind or savour the things of the spirit*, they have salt in themselves though not of themselves, they have it of Christ, yet they have it in themselves.

3. it causeth sores to smart.

3. *Salt when it meeteth with sores causeth smart.* The grace of the spirit, and the word of grace in which the spirit worketh, seemeth smarting to corrupt hearts, yea, to gracious hearts so far as they have corruptions remaining in them; but they that will present themselves living, holy, acceptable sacrifices to God through Christ, must be willing to be salted with the grace of Christ his spirit, and with the word of grace though the flesh smart, *For every one shall be salted with fire, and every sacrifice shall be salted with salt.* Every one that will be acceptable to God must be salted with fire, the power of Christs spirit as a fire from heaven to consume the dross of their lusts, and to refine their souls. *And every sacrifice*, &c. Every one that will be a pleasing sacrifice to God. must be salted with this salt of the sanctuary, He must have the graces of Christ to mortifie his corruptions, and to cause him to savour the things that be of God; and the spiritual sacrifices which he offereth, the duties which he performeth must have a tincture and savour of Christs spirit in them.

Mar. 9. 49.

4. It seems to perpetuate the Covenant.

4. *Salt preserveth things from perishing, and so may note unto us perpetuity*; therefore

fore it is called the ſalt of the Covenant of God, and a ſure and *everlaſting Covenant* is *called a Covenant of ſalt*: ſo *Abijah* pleading the right of *Davids* poſterity to the Kingdom of *Iſrael*, ſaid, *Ought ye not to know that the Lord God of Iſrael gave the Kingdom over Iſrael to David for ever, even to him and to his Sons by a Covenant of ſalt?* This was imperfectly fulfilled in *David* and the Kings that ſprang from his loyns before Chriſt his coming, but it was compleatly verified in Chriſt the Son of *David* after the fleſh, to whom God gave the throne of his Father *David* that he ſhould raign over the houſe of *Jacob* or *Iſrael* for ever. The Covenant of grace eſtabliſhed by Chriſt his ſacrifice, is a covenant of ſalt that ſhall never fail. How earneſtly ſhould we labour to break off all leagues with ſin and Satan, and turn to the Lord by unfeigned repentance, and lay hold of Chriſt by faith, that in him we may be reconciled to God, and made parties to this unchangeable Covenant, enjoying the everlaſting bleſſings and priviledges of it.

2 Chron. 13. 5.

Lev. 23. 13.

2o To the meat-offering was added a drink-offering, a quantity of wine. The meat-offering conſiſting of fine flower, and the drink-offering of Wine, how fitly do they reſemble the pretious body and blood of Chriſt, which is meat and drink indeed, upon which Chriſtians are to feed by faith? And how exactly doth the bread and wine in the Sacramental ſupper of the new Teſtament anſwer to this meat and drink offering conſiſting of the ſame materials? Fourthly,

Fourthly, *Now followeth the peace-offering*, I conceive this was *offered* eſpecially *in* a way *of thankfulneſs for mercies* and deliverances, ſometimes upon a conditional vow made before, ſometimes without a vow; and therefore may alſo be called thank-offering: and theſe may ſignifie the duties of Chriſtians in general, *their ſpiritual ſacrifices and ſervices*, which they are to offer unto God continually in thankfulneſs for his ſaving mercies towards them in Chriſt. And therefore the Apoſtle having largely ſhewed that the ſacrifices of the old Teſtament were not to be obſerved in the times of the Goſpel, ſince they are fully accompliſhed in Chriſt, toward the end of that Epiſtle he calleth upon believers *to offer ſpiritual ſacrifices by him* (*ſcil.* by Chriſt;) therefore let us offer the ſacrifice of praiſe to God continually, that is the fruit of our lips, *giving thanks to his Name, but to do good and to communicate forget not, for with ſuch ſacrifices God is well-pleaſed.* All theſe and the like ſpiritual ſacrifices believers are to offer up by Chriſt their high-prieſt in his name, preſenting them to the Father by his hand, that they may find acceptance through him, and whatſoever we do in word or deed, *do all in the name of the Lord Jeſus, giving thanks to God and the Father by him:* all theſe ſacrifices are to be offered in his name, and to be preſented to God by and through him.

Sect. 4.
4. Peace-offering conſidered.
Its occaſion. Lev. 3. 1, &c.
1. Its meaning, *viz.* whole Chriſtian duty in general.
Heb. 13. 15, 16.
Col. 3. 17.

2. *For a peace offering and thank-offering*, liberty was given to ſacrifice *either male or female*:

Its matter: whether male or female at liberty.

female: so saith the Apostle, *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.* The Lord maketh no difference of persons now, either in respect of Nation, condition, or sex, if they be in Christ, (whatsoever they are in other regards) the Lord accepteth them in his beloved Son, and they may present themselves as living holy sacrifices unto him, assuring themselves that he will graciously receive them; and by the same reason they may offer up their services and duties to him by Christ as spiritual sacrifices.

Gal. 3. 28.

3. The fat to be burnt. The rest, Lev. 7. 34. to the { Offerer. Priest.

3. *The fat and the kidneys of the peace-offerings were to be burnt upon the Altar,* but what was to be done with the rest of the flesh, that you may find in *Lev.* 7. the breast and the right shoulder were to be given to the Priests the Sons of *Aaron*, whereof the former was to be waved before the Lord, the latter to be heaved or lifted upwards, and then they were to be given to the Priests. It seemeth the rest of the flesh of the peace-offerings was to be eaten by him that brought the sacrifice of the peace-offering before the Lord, who together with his family was to celebrate a holy feast with spiritual rejoycings before the Lord.

ver. 15. with

1. 2 Deut. 6. 7. The Priests part, breast.

1. *The breast was to be given to God, for what was given to the Priests was given to God,* because it was given to the Priest for the attending on the service of God. This may teach us to give up our breasts, hearts, affections

ons to God in holineſs and obedience, a *My Son give me thine heart. Thou ſhalt love the Lord thy God with all thy heart,* b *and with all thy ſoul, and with all thy mind.*

a Prov. 23. 26.
b Mat. 22. 37.

2. *The breaſt was to be waved before the Lord,* or ſhaken to and fro. The original word is taken for ſifting with a ſive: ſo this waving of the breaſt may teach us what ſtirrings of heart, what lively workings of ſpirit and affections there ſhould be in Chriſtians in performing ſervices to the Lord. It is not a dead ſoul without ſpiritual life and motion, which the Lord regardeth, but it is a wave-breaſt that he calleth for, an active heart and ſoul, a ſtirring ſpirit like that of *David, Bleſs the Lord O my ſoul, and all that is within me bleſs his holy name.*

must be waved.

Iſa. 30. 28.

Pſal. 103. 1.

3. *The right ſhoulder was to be heaved up before the Lord,* or to be lifted up. This may teach Chriſtians to lift up their ſouls to the Lord as *David, Unto thee O Lord do I lift up my ſoul:* to ſeek the things which are above where Chriſt ſitteth on the right hand of God, to ſet their affections on things above, not on things on the earth, to have their converſation in Heaven. Theſe parts being to be given to the Prieſts by the Lord his command, here we have another *ground eſtabliſhing the maintenance of Goſpel Miniſters according to that of the Apoſtle mentioned before.*

3. Right ſhoulder Prieſts due

Pſal. 25. 1.
Col. 3. 1, 2.
Phil. 3. 20.

Improved to prove Goſpel maintenance for Miniſters.

The Officers part.

The reſt of the fleſh of the peace-offerings being to be eaten by him that brought the ſacrifices, with his houſhold, rejoycing in the Lord,

Lord, may teach Christians that as Christ offered up himself in sacrifice to God to satisfie his justice for the sins of his people, so he inviteth them to feed and feast upon him by faith, with rejoycing, with joy of the holy Ghost: this they should do in reading and hearing the Gospel, in meditating upon the word, upon Christ and the things of Christ. And in the use of the Lords supper, I conceive this feasting upon the remainder of the sacrifice was a special act of Communion which the people of *Israel* had with God, part of the beast being offered to God on the Altar, part being given to God for the use of his Priests, and the remaining part being eaten by him and his household who presented his sacrifice: so that in this ordinance they had special fellowship with God, shewing the great priviledge of true believers who have fellowship with the Father and with his Son Jesus Christ. Saith the Lord Christ, *Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and sup with him and he with me:* How careful should Christians be to keep constant communion with God, that their negligence may not deprive them of this blessed priviledge? Saith the Apostle, *Behold Israel after the flesh: are not they that eat of the sacrifices partakers of the Altar?* I conceive the Apostle in this place sheweth the Christian *Corinthians* that it was not lawful for them to feast with their Idolatrous neighbours in their Idol-Temples, upon the

Its signification.

1 Joh. 1. 3. Rev. 3. 20.

1 Cor. 10. 18.

remainders of their ſacrifices offered to Idols, becauſe their feaſts were Idolatrous, and kept in honour of their Idols: ſo the *Iſraelites* in eating of their peace-offering, were partakers of, or with the Altar: the Altar had part, and they had part, then ſaith he, *the things which the Gentiles ſacrifice, they ſacrifice to Divels and not to God, and I would not that ye ſhould have fellowſhip with Divels*: the *Gentiles* in ſcrificing to Idols ſacrificed to Divels, and when they offered part of the ſacrifice upon the Idols Altar, and feaſted and fed upon the reſt in honour of theſe Idols, they had fellowſhip with Divels: and on the other ſide, the godly *Iſraelites* in the time of the old Teſtament, offering part of their peace-offerings to God upon the Altar, and preſenting part of it to him for the uſe of his Prieſts by his command, and then feeding upon the reſt, had fellowſhip with God. The Lord Chriſt having offered up himſelf to God for his people, doth alſo now offer himſelf to his people, that they may feed upon him, and in feeding upon him by faith, may have communion with the Father and the Son. So much of Sacraments and ſacrifices. ver. 20.

Now in the third place may be conſidered, *ſacred Perſons, and things* ſubſervient to ſacred or holy uſes: and firſt the Perſons; and among theſe Prieſts, and principally the high-prieſts or Cheif preiſts: this officer was an eminent type of the Lord Jeſus Chriſt, and, Sect 5. Sacred Perſons conſidered. Prieſts, &c.

1. *In*

1. *In regard of his commission or calling to the Office.* *No man taketh this honour unto himself but he that is called of God as was Aaron.* So also *Christ glorified not himself to be made an high priest, but he that said unto him thou art my Son this day have I begotten thee.* As he saith also in another place, *Thou art a Priest for ever after the order of Melchisedeck.* The Lord Christ as he was man, was immediately called of God to his office: As he is God, the act of calling was his as well as the Fathers, their acts being the same. So God saith of Christ as he is man, *Behold my servant whom I have chosen.* He was called and chosen of God to be an eternal high-priest; and how wonderfully was his calling and commission ratified and evidenced by many infallible signs and tokens! When he had cured a Leprous person, he said, *Go thy way, shew thy self to the Priest, and offer the gift that Moses commanded for a Testimony to them,* that this work may witness that I am called and sent of God: and when he had cast a Divel out of the Dumb man that was possessed, so that the dumb spake, the multudes marvelled saying, *It was never so seen in Israel*; since *Israel* was a Nation and a Church, there never was a man raised up among them gave such evidence that he was called of God. *Nicodemus* though a young Scholar in the School of Christ, saith unto him, *We know that thou art a teacher come from God, for no man can do these miracles that thou dost except God be with him.* Had he

Heb. 4. 5. 6.

Mat. 12. 18. & 8. 4.

Mat. 9. 32. 33.

Joh. 3. 2.

he known Christ more perfectly, he might have said, except God be in him, except he be personally united to God; for Christ did these things by his own authority, and by his own power had declared so much, and yet such was the ignorance or insolence of the chief-priests and Elders, that they took upon them to examine him saying, *By what authority dost thou these things, and who gave thee this authority?* Had they not been grossely (if not wilfully) blind, they might have seen his authority abundantly and most gloriously confirmed by his mighty works. Mat. 21. 23.

1. *Here see the unspeakable goodness of God, instead of those imperfect High-priests under the old Testament, to call one to the office who is most perfect every way*, even the man Christ Jesus, personally united to his only and eternal Son, even *one* who is *holy, harmless, undefiled, separate from sinners*, and *made higher then the Heavens, one* who continueth ever, and *hath an unchangeable Priesthood*, being able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *Use* 1. See Gods unspeakable goodness, &c. Heb. 7. 26. ver. 24. 25.

2. *Therefore neglect not to come to him, and to God by him.* And, 2. Come to Christ, neither

3. *If ye come to him in truth, doubt not* but he will save you to the uttermost, having a peculiar call from God for this end above all other creatures in heaven and earth. 3. Doubt in coming to him.

4. *See the humility of the man Christ, who did not usurp this high office and dignity, but took it upon him as called of God:* How 4. See Christs humility, &c.

great is their presumption who rashly thrust themselves into such imployments in the Church to wch they were never called of God.

2. In repect of his annointing, but of that I have spoken in the meat-offering.

3. Garments of high Priest significative.

3. The garments and ornaments of the High-priest were expresly appointed by the Lord, who gave particular directions about them. These things might seem to be of small moment considered in themselves, but the spiritual mysteries are to be regarded which were shadowed by them.

1. In General, what they signified. Ex. 28. 2.

1. *In General, They are called holy Garments for glory and for beauty.* I conceive these may signifie the perfect holiness, the incomparable beauty and glory of the Lord Jesus. His perfect holiness both in his state of humiliation and exaltation, his beauty & glory chiefly in his state of exaltation, as he now sitteth on the right hand of God. Labour for an eye of faith to behold the beauty and glory of the Lord Jesus Christ, which if it were clearly discerned, would eclipse all worldly glory, take off the gloss of the creatures and make them appear as dead and withered things. The reason why we are so ensnared with earthly vanities is, because we look upon things in a carnal manner with fleshly eyes, not with a spiritual eye of faith, not with such an eye as *Moses* did, seeing him him who is invisible, and so despising earthly things. Labour for union with Christ, that partaking of his Spirit ye may partake of his holiness and graces, and so of his beauty

Heb. 11. 27.

and

and glory. Holineſs beautifieth and adorneth the ſoul and ptepareth it for perfection of heavenly beauty and glory, whereas ſin both both defile and disfigure the ſoul; filling it with deformity. This being noted in general I intend to mention ſome few of the particulars.

2. What particular Garments, &c. and their Import.

First, *The two precious ſtones upon the two ſhoulders of the Ephod*, or Prieſtly Robe, *wherein* were ingraven *the Names of the twelve tribes of Iſrael*, ſix in one ſtone and ſix in the other, ſo that the high-prieſt bare their Names upon his two ſhoulders.

2. Stones. Ex. 28.9. &c. on his ſhoulder.

1. Support by him. Mat 16. 18.

1. *This may note* unto us, *the ſupport* which *the Lord giveth unto his Church* and to all the living members of it. He beareth them as it were upon his ſhoulders, Hence it is that his little flock hath been preſerved in the midſt of ſo many wolves from age to age, *Upon this rock I will build my Church, and the gates of Hell ſhall not prevail againſt it.* What a bleſſed priviledge have they that are in Chriſt, being built upon him as a rock immoveable, and upheld by him, born upon his ſhoulders who is their eternal high-prieſt.

2. The Price Chriſt ſets on his people.

2. *See how precious the people of Chriſt are in his account*, as if their names were engraven in precious ſtones and ſet in ouches or boſſes of Gold.

2. Breaſt-plate of Judgement. Ex. 28. 15. &c.

2. *The breaſt-plate of Judgement*, in which was to be ſet four rows of precious ſtones, three in a row, in all twelve ſtones of ſeveral kinds, and in theſe again were ingraven the twelve names of the twelve Tribes of *Iſrael*

and so *Aaron* was to bear the Names of the Children of *Israel* in the breast-plate of judgment upon his heart, when he went into the holy place, for a memorial before the Lord continually.

1. Signification.

1. See the tender love and affection which the Lord Christ hath toward his people, he beareth them upon his breast, upon his heart continually; he shall feed his flock like a shepherd, he shall gather the Lambs with his arm and carry them in his bosom, next his heart, and therefore it seemeth the Church prayes to Christ, *set me as a seal upon thine heart:* that tender love which moved him to let out his heart blood for their redemption is still so powerful and prevailing with him that he beareth them upon his heart in heaven.

Isa. 40. 11.

Cant. 8. 6.

2. Signification.

2. Ought not Christians then to bear Christ upon their hearts, to entertain him to dwell in their hearts by faith, to cleave unto him in love, and walk in him following the guidance of his spirit?

3. Signification.

3. Christ this eternal high-priest beareth the Names of his people upon his breast-plate or heart, now that he is in heaven, before his Father, for a memorial before his face continually. I conceive this noteth Christ his intercession for his people; He presenteth their names before his Father in Heaven, as the High-priest did in the holy place on the earth, which was a figure of Heaven. Blessed are they whose Names God the Father readeth engraven upon the breast-plate written upon

the

the heart of his beloved Son, in whom he is well-pleaſed. What is there that ſuch may not obtain of the Father through the Son? And how ſhould all labour to give in their names, and to give up their hearts to Chriſt, that he may bear their names upon his heart for a memorial before the face of God continually.

Thirdly, *Upon the hemme of the High-prieſts Robe were placed golden Bells*, and Pomegranates, that his ſound might be heard when he went in unto the holy place before the Lord, and when he came out: ſo the Lord Chriſt entring in to the moſt holy place in heaven, after his death and reſurrection, maketh a moſt ſweet and pleaſing ſound in the ears of his Father far, beyond that of golden bells; his mediation and interceſſion in behalf of his people, grounded upon the merit of his death, ſacrifice and ſatisfaction, maketh heavenly melody before his Father; Jeſus the mediator of the new Covenant and the blood of ſprinkling, which ſpeaketh better things than the blood of *Abel*. And theſe Pomegranates may well reſemble the ſweet ſavour of Chriſts ſacrifice. Again, *Aarons* bells were heard to ſound, not only when he went in to the holy place, but alſo when he came out. Now although the Lord Chriſt as he is man continueth within the moſt holy place not made with hands, and doth not come out again, yet he ſent down his ſpirit upon his Apoſtles ſoon after, and cauſed theſe golden bells to give a moſt plea-

3. Part of Garments of high-Prieſts. Exod. 28. 33, 34, 35. Its Signification.

Heb. 12. 24.

ſant ſound throughout the ſeveral Quarters of the world, publiſhing the glad tidings of pardon and ſalvation through Chriſt to the comfort and refreſhing of many thouſand ſouls, and the precious promiſes of the Goſpel publiſhed in the name of Chriſt, were as Pomegranats that yeilded a pleaſant ſmell to the reviving of many fainting hearts and drooping ſpirits. Had we circumciſed hearts and ears, gracious ſpirits, heavenly affections, how pleatant would the ſound of the Goſpel preached, how ſweet would the promiſes of it be unto us?

4. Ornaments of the High-Prieſt. Exod. 28. 36, 37, 38.

Fourthly, *The Lord gave this Command, Thou ſhalt make a plate of pure Gold*, and grave upon it like the engravings of a ſignet, *Holineſs to the Lord*, and this golden plate was put on the forefront of the Mitre, and ſo to be worne on the forehead of the High-prieſt that he might bear the iniquity of the holy things which the Children of *Iſrael* ſhould hallow in all their holy gifts, and it was to be always upon his forehead, that they might be accepted before the Lord. The Inſcription I ſuppoſe may be read, either *Holineſs to the Lord*, or, *the Holineſs of the Lord.*

Its ſignification.

1. *Here ſee how the Lord Chriſt whoſe holineſs and righteouſneſs is of infinite worth and value*, the holineſs and righteouſneſs of *Jehovah*, of him who is very God, taketh away the iniquities and pollutions of the duties, ſervices, ſpiritual ſacrifices offered by his people. *Aaron* did bear theſe but in a figure and in a way of repreſentation, Chriſt did

did really bear them, and his holineſs and righteouſneſs of Jehovah is imputed to them, and is alone ſufficient to take away all their uncleanneſs, and to procure acceptance for them. How ſhould Chriſtians be humbled, that ſuch is the corruption of their natures and imperfection of their graces, that the beſt of their ſervices, the holieſt of their offerings, have ſuch iniquity cleaving to them, that they need the imputation of Chriſts righteouſneſs to cover them. And again, this may comfort them that are in Chriſt, and are ſincere in their ſervices, and ſtir them up to thankfulneſs, that ſuch a precious remedy is provided them in this caſe, even the Holineſs of Jehovah.

2. *This golden plate* with this Inſcription on the forehead of the High-prieſt, *may intimate unto us*, that God the Father in the forehead and face of his beloved Son, readeth ſuch an inſcription of perfect holineſs and righteouſneſs that beholding his people in him, he accepteth them as perfectly righteous through him: that as this golden plate with this inſcription was placed ſo eminently on *Aarons* forehead, that it was viſible and obvious to the bodily eyes and ſight of the people of *Iſrael*: ſo the perfect righteouſneſs and holineſs of the Lord Jeſus Chriſt is eminently viſible to the ſpiritual eye of his peoples faith, that they may receive ſweet comfort in the aſſurance that their iniquities are taken away through him, and may behold the Fatherly love and kindneſs of the Father to- 2. Signification.

wards them, and his gracious acceptance of their ſervices in the face of Jeſus Chriſt. One thing more was to be added before, as belonging to the breaſt-plate of Judgement, *ſcil. Urim* and *Thummim*, concerning which there is a great queſtion What it was? Wherein it ſeemeth that neither *Jewiſh* nor Chriſtian writers are yet agreed, Whether it were theſe words engraven upon a golden plate and put upon a breaſt-plate, or whether the twelve precious ſtones upon the breaſt-plate were ſo called, or what other thing it might be? Howſoever the meaning of the words is plain, which being both of the plural number, ſignifie Lights and Perfections. Theſe may point out unto us the fulneſs of heavenly Light, wiſdom, and knowledge, and perfection of grace that is in the Lord Jeſus Chriſt. Saith he, *I am the light of the World:* again, *I am the Truth.* And the Apoſtle ſaith, *In him are hid all the treaſures of wiſdom and knowledge, for in him dwelleth all the fulneſs of the Godhead bodily.* This may ſhew that all by nature are darkneſs and imperfection, and therefore needing ſuch a Saviour who is fullneſs of Lights and Perfections, *Ye were ſometimes darkneſs, but now are Light in the Lord. God who is rich in mercy, for his great Love wherewith he loved us, even when we were dead in treſpaſſes and ſins, hath quickned us together with Chriſt. And ye are compleat in him, who is the head of all principality and power.* They that are naturally full of ſpiritual death, darkneſs, imperfection, receive

5. Ornaments, &c. Urim and Thummim.

Exod. 28. 30.

their meaning.

Joh. 8. 12; & 14. 6.

Col. 2. 3, 9.

Eph. 5. 8. & 2. 4, 5.

Col. 2. 10.

ſpiritual

ſpiritual life, light and grace from Chriſt, when once they are truly united to him, and ſo are compleat not in themſelves but in him, upon whoſe breaſt are *Urim* and *Thummim*, in whom is fullneſs of Lights and Perfections. And *Malachy* who ſeemeth to be one of the laſt Prophets before Chriſts coming, to raiſe up the hearts of the godly in expectation of Chriſts appearing in the fleſh, told them, or rather God ſpeaking by him, aſſured them thus, *But unto you that fear my Name ſhall the ſun of righteouſneſs ariſe with healing under his wings*, with light to deliver you from darkneſs, and with healing graces; the influences of his heavenly perfections to cure the diſeaſes, defects, diſtempers, of your ſouls. Mat. 4. 2.

Sixthly, *The High prieſt was appointed for men in things pertaining to God, to offer gifts and Sacrifices for ſins*: ſo the Lord Chriſt was ordained for men in things pertaining to God to offer Sacrifice for ſins. *Chriſt hath loved us and given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour*: How much more ſhall the blood of Chriſt, who *through the eternal Spirit offered himſelf without ſpot to God*, purge your conſcience from dead works, to ſerve the living God? Where it is manifeſt that he is both the High-Prieſt and the Sacrifice, both the offerer and the offering; as he is the offering or ſacrifice, ſo he was figured by ſuch ſacrifices as thoſe formerly ſpoken of. As he is the offerer or High-prieſt, ſo he is figured by the High-Prieſt of

6. High-Prieſt appointed, &c. for men, &c. Heb. 5. 1. Eph. 5 2. Heb. 9. 14.

of the old Testament. None was worthy to offer this sacrifice of infinite value but Christ himself; and the infinite worth of Christ, God and man, who as the High-Priest or Sacrificer presented this offering to God the Father, and the infinite worth of the same Christ presented as an offering, may assure the greatest sinners which truly turn to the Lord and come to him, that there is enough done to make atonement and reconciliation between God and them; only take heed least by neglecting so great salvation, the infinite worth of the High Priest and sacrifice prove in the Issue an aggravation of your guilt and condemnation.

7. What the High-Priest did, &c. How it signified what Christ should do. Lev. 16 12.

Seventhly, *The High-Priest having killed the Bullock of the sin-offering, was to take a Censer full of burning coals of fire from off the Altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the Vail*, scil. *into the holy of holies*, and then fire the Incense, that the cloud of the Incense might cover the mercy-seat, and then to sprinkle of the blood of the bullock upon the mercy-seat, and before the mercy-seat seven times: so first the Lord Christ having sacrificed himself entred with his own blood, *scil.* with the merit and virtue of his blood, into the most holy place within the vail, that is, into Heaven it self; into the second, *sci.* the most holy place, went the High priest once every year, not without blood, which he offered for himself, and for the errours of the people, but Christ being be-

Heb. 9. 7, 11, 12

being become an High-Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of Goats and Calves, but by his own blood, he entred once into the holy place having obtained eternal Redemption: so that the merit and virtue of Christ his most precious blood is always presented before God in Heaven, in behalf of those that truly lay hold on Christ. Also the sweet incense put upon the fire in the Golden Censer, and resting as a cloud upon the mercy-seat, may teach us that the sweet incense of Christ his sacrifice and offering make way for the Persons, Prayers, and services of Gods people, that so they may approach to the mercy-seat or gracious presence of God in Heaven. The blood also sprinkled upon and before the Mercy-seat, may note unto us, that the blood of Christ procures mercy with God for repenting and believing sinners, and maketh way for them to draw nigh unto God. And so much for this eminent Type of Christ. The High-Priest of the old Testament figuring Christ the eternal High-Priest.

In the next place, somewhat might be spoken of the inferiour Priests which were of the posterity of *Aaron*. These I take to have been Types of the Members of Christ, of whom it is said, that Christ hath loved them, and washed them from their sins in his own blood, and made them Kings and Priests unto God and his Father: to whom also

Rev. 1. 5, 6.
1 Pet. 2. 9.
Rom. 12. 1.

Peter

Peter ſaith, *Ye are are a choſen generation, a royal Prieſthood, an holy Nation, a peculiar people.* And theſe are firſt to offer themſelves as ſacrifices to God; *I beſeech you Brethren by the mercies of God, that ye preſent your bodies*, that is I conceive, taking a part for the whole, their bodies and ſouls, their whole ſelves, a ſacrifice living, holy, acceptable unto God. And therefore all that will approve themſelves unto God, muſt look upon themſelves as under a double conſecration, as dedicated to God under a twofold Notion and Reſpect, both as Prieſts and as Sacrifices; How then ſhould they ſtudy, labour, and follow after holineſs? Both Prieſts and ſacrifices under the old Teſtament were conſecrated to God as holy. He that was unclean was not fit as a Prieſt to ſacrifice. How ſhould they ſtrive to be holy as the Lord is holy, who ſhould be both Prieſts and Sacrifices? And therefore it is ſaid, *Be not conformed to this world, but be ye tranſformed by the renewing of your mind, that ye may prove what is that good, that perfect and acceptable will of God.* As the Prieſts were choſen out and ſeparated from other men, and conſecrated as holy to the Lord, and the ſacrifices were choſen out and ſevered from the common herds and flocks, to be offered up to God: ſo Chriſtians muſt not be conformed to this world, nor follow the common throngs and herds according to the courſe of the world, but be transformed, new framed in conformity to Chriſt, that they may be both Prieſts and ſacrifices acceptable

ver. 2.

table to the Lord. Secondly, as Prieſts of the new Teſtament, they muſt offer holy ſervices and duties of obedience as ſpiritual ſacrifices to the Lord. *Offer the ſacrifices of righteouſneſs, and put your truſt in the Lord. The ſacrifices of God are a broken ſpirit: a broken and a contrite heart O God thou wilt not deſpiſe.* So the Apoſtle ſpeaking of that contribution which the *Philippians* ſent unto him, being a Priſoner for the Goſpel of Chriſt, ſaid, *I have all and abound, I am full having received of Epaphroditus the things which were ſent from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to the Lord.* It might alſo be noted how the Prieſts and *Levites* were teachers in *Iſrael*, as Chriſt is the great Preacher and Prophet of the Church: but I know not whether herein he be not more lively repreſented by the Prophets of the old Teſtament, this belonging to his Prophetical office. But here by the way, I think it ſeaſonable to put you in mind that in all the new Teſtament, I am confident it cannot be found that the Miniſters of the Goſpel are called Prieſts in reſpect of their particular calling or office. The extraordinary Miniſters are called Prophets, Apoſtles, Evangeliſts: the ordinary are termed Paſtors, Teachers, ſometimes Biſhops or Overſeers, Elders or Preſbyters, never Prieſts; for a Prieſt by office is one that offereth ſacrifice for Propitiation, for appeaſing the wrath of God: and ſo there is no Prieſt of the new Teſtament but the Lord Jeſus Chriſt: and therefore when

Pſal. 4. 5.

Pſal. 51. 17.

Phil. 4. 18.

pro-

prophane persons do in scorn call the Preachers of the Gospel Priests, they commit a double sin, and shew double prophaneness: 1. Attributing that name to them which is proper to Christ. 2. Accounting that Title of Christ a word of reproach. And therefore I find not, that Ministers of the new Testament are any where called Priests in Scripture, but only as all other true believers are, which Christ hath made Kings and Priests to offer spiritual sacrifices. If the Popish shavelings will take upon them that Title, as pretending to offer the very body of Christ to God in the Mass, What is that to the Ministers of the Gospel who detest that abomination?

Sect. 6. Sacred things &c.

Sixthly, *Take notice of some sacred things that were subservient to sacred or holy services.* And,

As 1. Tabernacle and Temple.

First, *The Tabernacle*, which the Lord directed *Moses* to raise, instead whereof afterwards *Solomon* erected a Temple. In some things these two agreed, in some they differed.

1. Agreeing.

1. Both of them were framed by the Lords appointment: For the Tabernacle the Lord gave command to *Moses*, *Exod.* the 25. and the 26. And *David* shews that the Lord made choice of *Solomon* his Son to build his house and his Courts, and *David* gave to *Solomon* the pattern of the Temple, and the things belonging to it by the spirit: all this said *David* the Lord made me to understand by his hand upon me, even all the works of this pattern.

1 Chron. 28. 6, 11, 12, 19.

2. Both

2. *Both were dedicated to God as places designed for his special presence*, and therefore each of them was called his house, both were places appointed for special ordinances of God, not to be used elsewhere. They differed in that the Tabernacle was a slight frame of boards and Curtains, the Temple a substantial building. The Tabernacle was a moveable Tent that might be carried from place to place: The Temple fixt upon its foundation in one certain place. I conceive both of them did,

2. In writing.

Yet they differed.

1. *Primarily signifie the precious body, the flesh, the humane nature of Christ: the word was made flesh, and dwelt among us*, ἐσκήνωσεν, as in a Tabernacle, in a mortal weak body, exposed to sufferings and death. *Christ being come a High-Priest of good things to come, by a greater and more perfect Tabernacle not made with hands*, &c. So the Lord Christ calleth his body a Temple, *destroy this Temple, and in three days I will raise it up*: The *Jews* seemed to take it of the Temple of *Hierusalem*, but he spake of the Temple of his body. As God is said to dwell in the Tabernacle and Temple made with hands, because there he vouchsafed his special presence, there he setteth up his worship and ordinances: so God dwelleth in a peculiar manner, in the humane nature of Christ; in him dwelleth all the fullness of the god-head bodily, or substantially. The godhead is united personally to the humane nature of Christ, *for verily he took not on him the Nature of Angels, but*

1. And chiefly signified Christ dwelling in our nature. Joh. 1. 14.

Heb. 9. 11.

Joh. 2. 19, 21.

Col. 2. 9. Heb. 2. 16.

but he took on him the ſeed of Abraham. The Lord Chriſt made choice of the Na-
2 Tim. 3. 16. ture of Man for his Tabernacle, rather than of the Nature of glorious Angels. Hence that part of the great myſtery of godlineſs, God was manifeſt in the fleſh; the inviſible God taking the humane Nature into the unity of his perſon became not only viſible but actually ſeen and manifeſt in the fleſh. This ſheweth,

1. *His wonderful condeſcenſion and voluntary abaſement of himſelf*, that he who filleth Heaven and Earth, was pleaſed to dwell as it were in a Cottage, in the fleſh, in the Nature of man. The Creator became a creature, yet ſtill remaining the Creator: The Son of God became alſo the Son of man. He who made all things as he is God, was made of a woman as he is man.

2. *Herein appeareth his unconceivable love to mankind*, that he was pleaſed to become bone of their bone, and fleſh of their fleſh,
Act. 17. 26. their kinſman of the ſame blood; for all Nations of men are made of one blood: ſo that there is a conſanguinity between Chriſt
Heb. 2. 11. and other men; he was pleaſed to become their Brother, he is not aſhamed to call them Brethren.

3. *Let all be ſtirred up to turn to the Lord and lay hold of Chriſt*, that they may be united to him, as he is united to their Nature, though not by the ſame kind of union; but as he is perſonally joyned to the nature of man, ſo they may be ſpiritually

united

united to him, receiving his ſpirit, embracing him, by faith that through union with him, they may be united to God, for the Father is in the Son. In as much as Chriſt hath made ſo near an approach to us, as to become one perſon with our Nature, let us take heed leſt we become guilty of deſpiſing his love, in ſuffering ſin or the world to keep us at a diſtance from him, to withhold us from cloſing with him; for he partaking of our Nature, hath made way for us to partake of his divine Nature, by participation of his ſpirit and graces: for by the exceeding great and pretious promiſes of the Goſpel, men may be partakers of the divine Nature, that is, by Chriſt partaking of the humane Nature, who is the ſubſtance of the Promiſes, and in whom they are all, Yea and *Amen*. 2 Pet. 1. 4. Heb. 1. 6.

4. *How ſhould Chriſtians abhor to defile themſelves by ſin, to pollute that Nature of man in their own perſons, which Chriſt in his perſon hath exalted to the right hand of God, far above Angels, Principalities and Powers. When he bringeth in the firſt begotten into the world*, he ſaith, *And let all the Angels of God worſhip him*, all the holy Angels worſhip man in the perſon of Chriſt. Take heed then of abaſeing the Nature of man in your own perſons to the ſervice of ſin; and abaſe your ſelves exceedingly before the Lord, for abaſeing your Nature in this kind.

Again in a ſecondary conſideration, *I take the Tabernacle and Temple, for a repreſentation of the Church of Chriſt*, the multitude of Believers. 2. They ſignified the Church of Chriſt.

lievers. *John* ſaw the new *Hieruſalem*, and heard a voice ſaying, *Behold the Tabernacle*
Rom. 21. 2, 3. *of God is with men, and he will dwell with them.* So the Church of God is called the houſe of God, for (ſaith the Apoſtle) *Ye are the Temple of the living God, as God hath*
1 Tim. 3. 15. *ſaid, I will dwell in them and walk in*
2 Cor. 6. 16. *them.*

Uſe 1. 1. *How ſhould all that live within the Church, profeſſing themſelves Chriſtians, take heed of defileing the Lords Tabernacle, and polluting his Temple by ſin?* How highly is God diſhonoured when his Temple is polluted; when any live in a courſe of ſin, or commit groſs acts of ſin where his Goſpel
Lev. 16. 15, 16. is preached or profeſſed? The Prieſt was commanded to bring the blood of the Goat of the ſin-offering within the Vail, and there to ſprinkle it: then it followeth, he ſhall make an attonement for the holy place becauſe of the uncleanneſs of the Children of *Iſrael*, and becauſe of their tranſgreſſions in all their ſins; and ſo ſhall he do for the Tabernacle of the congregation that remaineth among them in the midſt of their uncleanneſs. *See the curſed nature of ſin, it defileth the Tabernacle and Temple of the Lord* it polluteth his Sanctuary, his Church, when it is committed within his Church, that is among thoſe that profeſs themſelves Chriſtians, attend upon his Ordinances, believe his Goſpel: Ye that harden your hearts in any evil ways, and make light of continuing in ſin, though ye live in the viſible Church, humble and judge

judge your ſelves before the Lord, depart from iniquity, otherwiſe aſſure your ſelves your ſin will find you out.

Secondly, It is a great height of wickedneſs when any rejoyce in ſcandalous ſins committed within the Church, and make a ſport of them: Do not theſe ſhew themſelves prophane graceleſs wretches? If thou hadſt any ſincere love and reſpect to his glory, thou wouldſt not take pleaſure in ſuch things as tend highly to his diſhonour, but rather bewail and lament them. I conceive the Apoſtle in the 2. of *Corinth.* mentioneth his former Epiſtle written to the ſame Church, and there he ſaith, *Out of much affliction and anguiſh of heart I wrote unto you with many tears*, for in that Epiſtle he had reproved divers diſorders and ſcandalous ſins committed in that Primitive Church which was of his planting, and it was ſuch a matter of grief unto him, that he wrote about theſe things out of much affliction and anguiſh of heart, with many tears: With what a ſpirit are they led, who make a ſport of ſuch things? Scandalous ſins iu the Church are to be reproved and lamented as things that defile the Sanctuary of Chriſt, and diſhonour him: but who can find in their hearts to rejoyce in them but they that are Enemies to Chriſt?

Uſe 2.

2 Cor. 2. 4.

Again, *The Tabernacle and Temple repreſented particular Chriſtians*, each true believer being a ſpiritual Temple to the Lord. *Know ye not that ye are the Temple of God, and that the ſpirit of God dwelleth in you? If any*

3. Tabernacle &c. noted particular believers.

1 Cor. 3. 16, 17.

man defile the Temple of God, him ſhall God deſtroy. Flee fornication: Every ſin that a man doth is without the body: but he that committeth fornication ſinneth againſt his own body. What! know ye not that the body is the Temple of the holy Ghoſt which is in you? Both body and ſoul is to be conſecrated and dedicated to God as his Temple for him to dwell in by his ſpirit. The body is as it were the outward Court; The inferiour faculties of the ſoul may be compared to the inner Court within the firſt Vail: The ſuperiour faculties, the Underſtanding, Judgement, Conſcience, Will, may be likened to the inmoſt Court within the ſecond Vail, the principal and moſt holy place of the Temple. Now as all the Courts of the Temple and Tabernacle were holy being conſecrated and dedicated to the moſt holy God, and ſanctified to his holy ſervices and ordinances, and were to be kept holy free from profanations and defilements: ſo the ſouls and bodies of Chriſtians are to be conſecrated and ſanctified as holy Temples to the Lord, and to be kept from all filthineſs of fleſh and ſpirit, and to be cleanſed dayly; and when they are defiled by ſin, the Lord is diſhonoured and his wrath is provoked, he accounteth it a defiling of his Temple; whereas the Apoſtle ſeemeth to ſay that every ſin except fornication is without the body, &c. I conceive it is to be underſtood comparatively, that Fornication, Adultery, Whoredom, and ſins of that kind, do in more ſpecial

chap. 6. 18, 19.

manner

manner defile the body than other ſins; other ſins defile the body alſo, *ſcil.* outward acts of ſin wherein the body or any of the members of the body act ſinfully. And when the body is defiled with ſin, the heart and ſoul is firſt defiled, for ſin beginneth there, *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies, theſe are the things which defile a man:* theſe and all other ſins are the things which firſt defile the heart and ſoul, where they are conceived and bred, and then ſo many of them as are brought forth into outward act defile the body alſo, ſome of them more ſome leſs, according to their natures and degrees. Now there is a ſevere threatning formerly mentioned, *If any man defile the Temple of God, him ſhall God deſtroy.* As ye deſire the ſalvation of your ſouls and bodies, to prevent the deſtruction of both, take heed of defiling theſe Temples of God, make a through ſearch, and caſt out all the filth which ye find there, by ſincere repentance and reformation; watch againſt all future defilements: and as atonement was made for the Tabernacle by the blood of the ſin-offering, ſo ſeek to clear your ſelves from the guilt of your ſins by the ſprinkling of the blood of Jeſus applied by faith. Mat. 15. 18, 19.

Sect. 7. Altar and its Import.

Seventhly, Next to the Tabernacle or Temple, *ye may take notice of the Altar of burnt-offering*, and as the ſacrifices offered up on this Altar, and High-prieſt who was the principal officer, were Types of Chriſt, ſo Heb. 13. 10.

it seemeth was the Altar, *We have an Altar whereof they have no right to eat that serve the Tabernacle.*

Made of Shittim wood, what is meant. Exod. 27.1. Act. 13. 37.

1. It was commanded to be made of *Shittim Wood* which is thought to have been a choice kind of wood that would not rot, and so fit to resemble the precious body of our Lord Jesus Christ, of whom it is said, *He whom God raised again, saw no corruption.* The Lord Christ though he freely laid down his life for his people, and suffered death, yet He rose again in so short a time as to prevent all putrefaction and rottenness, He saw no corruption, and as he preserved his own natural body from corruption, so he shall deliver his mystical body, his Church, and the members of it out of corruption, and raise them incorruptible. But,

2. Over laid with Brass.

2. *The Altar was to be over-laid with Brass*, for though the wood might be free from rotting and corrupting, yet I conceive it could not endure the force of that fire which was to burn upon it, and therefore it was to have a brazen covering. This

Exod. 27. 2. Its import.

seemeth to note unto us the Godhead of Christ united to his manhood, or that strength which the Godhead thus united gave to the manhood, whereby it was so mightily fortified, that the wrath of God due to the Sons of men did not consume it, as the wood of the Altar was not consumed by the fire wherewith the Sacrifices were burnt.

3. *This*

3. *This Altar was placed by the door of the Tabernacle*, of the Tent of the congregation; it seemeth this was set in the open Court that all the people might see it, and behold the Sacrifices offered upon it, that their hearts might be raised in expectation of that great and all-sufficient sacrifice of Christ which alone satisfieth for sins: so now Christ in the preaching of the Gospel, is set forth as it were crucified before the eyes of believers. The Altar upon which the sacrifices were offered was set by the door of the Tabernacle at the entrance into it: whosoever will have a place in the Courts of the Lord, and abide in his house for ever, must get entrance by Christ and his sacrifice; sin shutteth the door against all, only Christ makes way for those that truly come to him and by him to God. Saith the Lord Christ, *I am the door, by me if any man enter in he shall be saved.* And again, *I am the way*, &c. *No man cometh unto the Father but by me*: whosoever will come to God, enjoy his favour, enter into Covenant, and have communion with him, must come to him by Christ.

3. The place of Altar, and its meaning. Exod. 40. 29

Joh. 10. 9. 14. 6.

4. *There was an Altar to burn Incense upon of the same wood with the former, but overlaid with pure Gold*: Christ is the Golden Altar upon whom the prayers and other services of his people are offered up as sweet Incense unto God, by whose merit and intercession they find acceptance. 2. No strange Incense was to be offered thereon: so no strange worship must be offered to God in

4. Altar of Incense. Exod. 30. 3.

Exod. 30. 9.

the Name of Christ of mans deviseing, only such services are to be presented to him as the Lord himself hath appointed in his word.

Mat. 15. 9. *In vain do they worship me, teaching for doctrine the traditions of men.* The Lord alloweth not any strange Incense to be offered up to him.

Sect. 8. Ark overlaid, &c. Exod. 25. 10, 11, 16, 17, 21.

Eighthly, *There was the Ark overlaid with pure Gold, into which was put the Testimony:* by which I understand the Tables of stone wherein the Law was written by the finger of God. This Ark was a special token of God his presence with his people, and upon the Ark was placed a mercy-seat of pure Gold, and the mercy seat was put above upon the Ark. As the mercy seat was set above upon the Ark wherein the Law was, so the Lord in dealing with repenting and believing sinners in Christ, exalteth and magnifieth his mercy, and covereth their sins whereby they have transgressed his holy Law: He sitteth upon a mercy-seat to receive poor sinners that fly from the curse of the Law for refuge to the riches of his grace in Christ. Let all poor souls without strive and hasten to escape from the severity of Gods dreadful justice to his mercy-seat through Christ, whose blood hath opened a way unto it. They that are sincerely willing to renounce their dearest sins, and to yeild subjection unto Christ, may have free access to the mercy-seat, and receive an answer of peace in Christ. This Ark wherein the Tables of the Law were written, and the mercy-seat was of the

the ſame meaſure for breadth and length: ſo they that will have their hearts aſſured of the ſaving mercy of God in Chriſt, muſt have the Law of God written by the finger of God in their hearts; they muſt be regenerate and renewed by the ſpirit of Chriſt, and conformed to his holy Law. Poor ſouls purſued with the guilt of their Conſciences and curſe of the Law, muſt flee to the mercy-ſeat of God in Chriſt; though as yet they do not find any ſuch work in themſelves; but they cannot have their hearts eſtabliſhed in the aſſurance of this priviledge that their ſins are forgiven, until they find this gracious work wrought in them, and therefore the Lord in declaring his Covenant joyneth theſe two together, *This is the Covenant*, &c. *I will put my Laws into their mind, and write them in their hearts: and I will be merciful unto their unrighteouſneſs, and their ſins and their iniquities will I remember no more.* The Lord promiſeth to the ſame prrſons to pardon their ſins, and to write his Laws in their hearts: As for thoſe that go on ſecurely in ſin and yet rely upon the mercy of God in Chriſt for pardon of ſin, they deceive themſelves. The Ark wherein the Law was put and the mercy-ſeat were juſt of the ſame ſize: and repentance which is a change of heart and life, is always joyned with forgiveneſs of ſins. There were two Cherubims of beaten Gold at the two ends of the mercy-ſeat with their faces one to another looking towards the mercy-ſeat: ſo the holy Angels attend upon God

Ex. 25.10, 17.

Heb. 8. 10, 12.

Act. 5. 31.

Exod. 25. 18 19, 20.

God the Father and the Lord Jesus Christ, for the service of his Church ministring for them who shall be heirs of salvation. They are ready with their wings stretched out to execute the will of Christ, and do his pleasure for the protection and good of his people.

Heb. 1. 14.

2. The holy Angels look into the mysteries of Christ in his Gospel, as the Cherubims toward the Ark and mercy-seat, which thing the Angels desire to look into. And the Apostle having spoken of the glorious Mysteries of Christ in the Gospel, made known to him by revelation, and made known by him in his Ministery, who preached among the *Gentiles* the unsearchable riches of Christ, addeth this, to the intent that now unto the Principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. How inexcusable is the negligence of those that will not take pains to be acquainted with the mysteries of Christ which the glorious Angels did search into.

1 Pet. 1. 12.
Eph. 3. 10.

Sect. 9. The fire on the Altar, Its meaning.

Ninthly, *The fire that was used in the sacrifices of the Law*, may be considered,

1. It consumed the Sacrifice.

1. *As the fire burned the Sacrifices which were offered to the Lord*: so the fire of Gods wrath fell upon Christ for the sins of the world, when he offered himself in sacrifice to his Father to satisfie his justice; and therefore he was in a grievous agony, and his sweat was it as were great drops of blood falling down to the ground, and he complained *my soul is exceeding sorrowful even unto death.*

Luk. 22. 44.
Mat. 26. 38.

And

And when he was upon the Croſs, he cried out with a loud voice ſaying, *My God My God why haſt thou forſaken me?* ch. 27. 46.

1. *See here the Love of Chriſt toward ſinners*, interpoſing himſelf between the burning wrath of God and them; that which was of ſuch a ſcorching heat to him, would have been a conſuming fire to them. Uſe of this. 1.

2. How ſhould the hearts of believers be inflamed with love to Chriſt, who endured the flames of divine wrath to ſave them from everlaſting burnings?

3. How reſtleſs ſhould all be until they are found in Chriſt, that his righteouſneſs may ſhelter them from the fire of Gods wrath? How unſufferable will that be to them which was ſo grievous to him.

Secondly, *This fire came from Heaven*, there came a fire out from before the Lord and conſumed upon the Altar the burnt-offering, &c. And ſo in the Temple built by *Solomon*, fire came down from Heaven and conſumed the burnt-offering and ſacrifices: ſo the Lord ſends down that heavenly fire of his ſpitit upon his people to conſume their droſs, warm their hearts with holy flames of love and zeal, refine their ſpirits. So Chriſt is ſaid to Baptize his people with the holy Ghoſt and fire. 2. Came from Heaven. Lev. 9. 24. 2 Chron. 7. 1. Mat. 3. 11.

Thirdly, *This fire was to be kept burning upon the Altar continually and never to go out:* Chriſtians having once the heavenly fire of grace and holy affections kindled in their hearts by the ſpirit of Chriſt ſhould labour 3. Kept always burning. Lev. 6. 13.

labour to keep it continually burning, take heed of quenching the Spirit.

Sect. 10. Tenthly, *The Vail may be taken notice of:*

Exod. 26. 31. Heb. 9. 3. Exod. 26. 36. The Apoſtle intimateth a twofold vail, for he ſpeaketh of a ſecond Vail: I conceive then this ſecond and inward Vail was that which was hanged before the moſt holy place, and the firſt was that hanging mentioned; there being three Courts in the Tabernacle, the firſt and outermoſt where the people were: the ſecond where the Prieſts were, between the which two was the firſt Vail: the third which was the moſt holy place, into which went none but the High-prieſt, and this was divided from the middle Court by the ſecond Vail. So the Myſteries of the Goſpel were hidden in a great meaſure before Chriſt his coming in the fleſh, by a Vail of Ceremonies which are now revealed in Chriſt, at whoſe death the Vail of the Temple

Mat. 27. 51. was rent in twain from the top to the bottom.

CHAP.

CHAP. VI.

Something may be ſpoken alſo of *Sacred Obſervances*, which were *required of Iſrael under the Ceremonial Law*, theſe being very many and of great variety, I intend to touch ſome of them and paſs by the reſt. And,

1. Conſider that *reſtraint* that was *laid upon them in the uſe of the Creatures*; many of theſe they were forbidden to eat, as being unclean, not in their own Nature, but by the ordinance of God, in this Law of Ceremonies. *Sect.* 1. Lev. 11. Deut. 1. 4.

1. This ſheweth whereas *Iſrael* and other Nations were all alike by Creation, being all made of one blood in the firſt man and woman, from whom they all deſcended as ſo many branches of one common root or ſtock, and were all alike corrupted by ſin, unclean in the ſight of God, and children of wrath: yet the Lord according to the Counſel of his own will, was pleaſed to make a difference or diſtinction, ſeparating the Nation of *Iſrael* from the reſt of mankind, conſecrating the people of *Iſrael* as a peculiar people to himſelf, and rejecting the reſt as unclean. So it is ſaid to *Iſrael*, *Thou art an holy people to the Lord thy God, and the Lord hath choſen thee to be a peculiar people unto him-* ver. 2.

himself above all the Nations that are upon the Earth. Then followeth this prohibition, restraining them from eating divers Creatures, *The Lord hath chosen Jacob for himself, and Israel for his peculiar Treasure.* He sheweth his word unto *Jacob*, his statutes and his Judgements to *Israel*. He hath not dealt so with any Nation, and for his Judgements they have not known them. *Balaam* extolling the priviledges of *Israel*, among other passages saith, *For from the top of the Rocks I see him, and from the Hills I behold him. Loe the people that dwell alone and shall not be reckoned among the Nations*, although *Balaam* spake it, yet the Lord put the word in his mouth. The people of *Israel* dwelt alone, being separated by the Lord from the rest of the world, as a peculiar people and Church of God, and was not reckoned among the Nations; they were not put into the common account, and therefore the Hebrew גוים and the Greek ἔθνη, translated *Gentiles* and *Heathen* signifying properly Nations, and being used in Scripture for all people except the people of *Israel*, agree exactly with this passage, and shewed that *Israel* was not reckoned among the Nations.

Psal. 135. 4. Psa. 147. 19, 20. Num. 23. ver. 5.

1. This sheweth that the Lord as a Soveraign, a supreme and absolute Lord dealeth with his creatures according to his pleasure. What man is able to give a reason why this people should be preferred above all others? That for so many hundred years the rest of

th

he world ſhould be excluded as aliens from the common-wealth of *Iſrael*, &c. and *Iſrael* alone taken into Covenant with God? It was not for any Righteouſneſs the Lord found in them, as *Moſes* told them, *underſtand that the Lord thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs, for thou art a ſtiff necked people:* it was not becauſe of the greatneſs of thy Nation, or the multitude of thy people. *The Lord did not ſet his love upon, and chuſe you becauſe you were more in number then any people (for ye were the feweſt of all people) but becauſe the Lord loved you*, &c. It was a pure act of grace, and work of Gods free love towards *Iſrael*; and therefore the Apoſtle as one tranſported with admiration of that which he could not comprehend, breaketh out into this exclamation, *O the depth of the riches both of the wiſdom and of the knowledge of God, how unſearchable are his judgements and his wayes paſt finding out!*

Deut. 9. 6. Ph. 7. 7.

Rom. 11. 33.

2. Let us magnifie the goodneſs of God towards the Nations of the world in theſe latter days, that he hath ſent his only begotten Son into the world, manifeſted in the fleſh, to break down the partition-wall that was between *Jew* and *Gentile*; that as now that difference between ſeveral ſorts of beaſts, &c. is taken away, ſo that they are not oppoſed to each other as legally clean and unclean, as they were under the Law of Ceremonies: ſo the difference between *Iſrael* and other Nations is now alſo abo-

liſhed,

liſhed, and it is as free for an people as for the poſterity of *Abraham* to partake of the Covenant of grace in Church-priviledges, both was declared to *Peter* by a viſion and a voice from Heaven; for *Cornelius* an Heathen Captain being directed by an Angel to ſend for *Peter*, the Lord prepared this Apoſtle for the journey, by caſting him into a trance, and cauſing him to ſee *Heaven opened, and a certain veſſel deſcending unto him as it had been a great ſheet, wherein were all manner of four-footed beaſts, and wild beaſts, and creeping things, and Fowls of the Air; and there came a voice to him, Riſe Peter, kill and eat, but Peter ſaid, not ſo Lord, for I have never eaten any thing common or unclean. And the voice ſpake unto him again the ſecond time, what God hath cleanſed, that call not thou common.* Now when *Peter* came to *Cornelius* and his company, *He ſaid unto them, ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another Nation, but God hath ſhewed me that I ſhould not call any common or unclean.* The Lord ſpake of beaſts, &c. *Peter* rightly applyeth it to men: ſo that the Lord Chriſt took away the difference of clean and unclean that was under the Ceremonial Law, both between men of ſeveral Nations, and between other Creatures. How ſhould we in particular ſtir up our ſelves to be thankful to the Lord, that he hath reſerved us for theſe times, wherein it is as free for us deſcended from

Act. 10. 10, 11, &c.

ver. 28.

from Heathen Anceſtors, to partake of the Priviledges of God his Covenant, as for the people of *Iſrael*; yea, when the *Iſraelites* being natural branches are cut off through unbelief, we may be grafted in by faith. Let us take heed then leaſt our unbelief, impenitency, ſecurity, deprive us of this bleſſed priviledge; for though none now are unclean, in reſpect of the Nation whereof they are, more then others, yet all are unclean in the ſight of God, who remain dead in treſpaſſes and ſins, out of Chriſt, whoſe Natures are not renewed and cleanſed from their filthineſs.

3. Obſerve with thankfulneſs the liberal uſe of the Creatures which God hath given to his people now under the new Teſtament through Chriſt, above that which he allowed the people of *Iſrael* under the old Teſtament, for now every Creature of God is good, and nothing to be refuſed if it be received with thankſgiving. Nothing that is wholeſome for mans body is to be refuſed as unlawful: and ſo the ſame Apoſtle ſaith, *All things are lawful for me*, viz. *all ſorts of meats*, for of ſuch things he ſpeaketh in that place; and therefore whereas blood in particular was forbidden under the old Teſtament, it is now lawful. 1 Tim. 4. 4. 1 Cor. 10. 25.

But it hath been objected that blood was forbidden upon a moral reaſon, taken from the Nature of the the thing forbidden, becauſe the blood is called the life of the Creature. *Obj.*

For anſwer I conceive, this is no *moral reaſon*, *Anſw.* Gen. 9. 4.

but a *natural reason, implying a mystery*, scil. to shew *that men should abhor cruelty and bloodshed:* and so I snppose if we did throughly understand the Natures of all the Creatures which the *Israelites* were forbidden to eat; there might be some natural reason given for it comprehending the Mystery. Again, it seemeth there was also a farther Mystery in the prohibition of blood; for eating of blood and fat are both forbidden together; *scil.* such fat as used to be sacrificed, because the blood and fat were both in a peculiar manner to be offered unto God. The blood poured forth signified the taking away the guilt of sin by the death of Christ and shedding of his blood. The burning of the fat (it seemeth) signified the mortification of sin by the spirit of Christ; and so they might be forbidden both the eating the blood and fat, to teach all not to take to themselves the honour either of their justification or of their sanctification, but to ascribe it wholly unto Christ.

Lev. 3. 17.

1 Cor. 1. 30.

Obj. *But it may be said, that blood was forbidden after Christ his death and resurrection, by the Apostles and Elders in the Synod of Jerusalem.* I Answer,

Act. 15.

Answ. 1. It was but a temporary decree imposed upon the believing *Gentiles*, that they might not give offence to weak believers among the *Jews* who were not yet clearly satisfied about the abolishing of legal Ceremonies, and the extent of that Christian liberty which Christ had given them.

Secondly,

Secondly, *An other Ceremonial observance, was the keeping of their solemn festivals.* *Sect.* 2. Observance of Feasts.

1. In general. These feasts may intimate unto Christians that ground and matter of joy which true believers have through Christ, and accordingly that duty of holy rejoycing in Christ which they are called unto: so the Angels said unto the Shepherds, *Fear not, for behold I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the City of David, a Saviour which is Christ the Lord.* And the Apostle saith, *We are the Circumcision which worship God in the spirit, and rejoyce in Christ Jesus.* This is that spiritual feast which the Lord promised, *In this mountain shall the Lord of Hosts make unto all people, a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* 1. In general. Luk. 2. 10. Phil. 3. 3. Isa. 25. 6.

2. In special, there were three solemne feasts which they were commanded to observe every year. In particular, Three Feasts. Exod. 23. 14, 15, 16. ch. 34. 22.

1. *The Feast of unleavened bread*, which was annexed to the Passeover: of this somewhat hath been formerly spoken.

2. *The feast of Harvest*, which was called the feast of weeks, it seemeth because it was as it were a week of weeks, after that other feast of the Passeover and unleavened bread, *scil.* seven weeks, the same that is called Pentecost, it is called the feast of Harvest, their Harvest being much earlier then ours in that hot Country. This may teach Christians to stir up their hearts to sincere thankfulness

unto the Lord for all his bleſſings, particularly for the increaſe of the fruits of the earth,
Deut. 28. 47. that they may ſerve the Lord with joyfulneſs and gladneſs of heart for the abundance of all things. At this Feaſt of Harveſt, of weeks, or Pentecoſt, the Lord Chriſt having aſcended into Heaven about ten dayes before, did in a more glorious manner ſend down the holy Ghoſt upon his Apoſtles, that ſo he
Act. 2. might furniſh them abundantly with gifts, graces, abilities to gather in his Harveſt, to bring in the Nations of the earth into his barn, into his Church, which before were in the open field of the world, being ſtrangers to Chriſt, and ſubject to Satan the God of the world and Prince of darkneſs, *He had ſaid unto them, Lift up your eyes and look on the fields,*
Joh. 4. 35, 37, 38. *for they are white already to Harveſt.* And herein is that ſaying true, *One ſoweth and another reapeth: I ſent you to reap that whereon ye beſtowed no labour, other men laboured and ye are entred into their labours.* The ancient Prophets that foretold of Chriſt his coming, death, reſurrection and aſcenſion into Heaven, and that great and glorious Harveſt wherein the Nations of the world ſhould be gathered into Chriſt, were ſeedsmen that did not live to ſee this rich crop brought into the barn: they died long before the Son of God was manifeſted in the fleſh, and the *Gentiles* converted, but the Apoſtles were called to Harveſt-work, to reap what the Prophets had ſown, to gather in the Nations of the earth unto Chriſt; and here the Lord Chriſt

Chriſt told them it was Harveſt-time, the fields looked white, the fulneſs of time was come, and they were the reapers that muſt bring in his Harveſt, which he had ſo dearly paid for, even with the price of his moſt precious blood; but it was needful that that they ſhould be furniſht in an extraordinary meaſure and manner for ſuch a work, and therefore the Lord Chriſt ſaid unto them, *Behold I ſend the promiſe of my Father upon you, but tarry ye in the City of Hieruſalem until ye be endued with power from on high:* do not fall raſhly upon the work until I have fitted you for it; and ſo he told them, *Ye ſhall receive power after the holy Ghoſt is come upon you, and ye ſhall be witneſſes unto me, both in Hieruſalem and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth:* after ye are thus fitted and enabled for ſo great a work, ye ſhall go over the large field of the world to bring in mine Harveſt; and accordingly at this feaſt of Harveſt, the day of Pentecoſt, the Lord Chriſt ſent down his ſpirit upon them, wonderfully enabling them for this ſervice. Luk. 24. 49. Act. 1. 8.

Thirdly, There was a third feaſt, *ſcil.* the Feaſt of *Ingathering*, at the end of the year, when they had gathered in their labours out of the field; I conceive when the laſt of their fruits, their vintage or Grapes, &c. were gathered in: This I take to be the ſame which is called *the feaſt of Tabernacles:* This was to begin on the fifteenth of the ſeventh month which ſeemeth to anſwer to our *September*, 3. *Feaſt.* Exod. 23. 16. Lev. 23. 34, 39, 40.

and continued seven days; and again, it is said to be at the time when they had gathered in the fruit of the Land; and they were commanded to take boughs of goodly trees, branches of Palm-trees, and the boughs of thick trees, and willows of the Brook, and to rejoyce before the Lord their God seven days; they were also commanded to dwell in Boothes seven days, that their Generations might know that the Lord made the Children of *Israel* to dwell in Booths when he brought them out of the land of *Egypt*. This feast was solemnly kept after the peoples return from Captivity.

ver. 42, 43.

Neh. 8. 15, 16.

1. This again may stir up Christians to thankfulness unto the Lord for all his blessings, and particularly for the fruits of the earth as before.

2. This dwelling in Booths and slight Tents or Tabernacles made of green boughs in memory of their condition when they came out of the Land of *Egypt*, the house of bondage, may teach Christians often to call to mind their afflictions and low condition out of which the Lord hath at any time delivered them; especially they that are in Christ should often and seriously remember that woful bondage and misery under sin and satan, and the danger of condemnation, out of which the Lord Christ hath delivered them, and labour to be exceedingly thankful for it.

3. *They were to go out of their dwelling houses to dwell in booths* when they had gathered in their

their fruits, leaſt when their barns and ſtore-houſes were plentifully filled they might forget God who gave them all theſe things, and ſet their hearts upon the Creatures, reſting in their outward enjoyments, giving themſelves up to voluptuouſneſs, like him ſpoken of, Luk. 12. *Soul thou haſt goods laid up for many years, eat, drink and be merry: but God ſaid unto him, thou fool this night ſhall thy ſoul be required of thee; then whoſe ſhall thoſe things be which thou haſt provided?* Learn then in the midſt of the greateſt abundance, to raiſe up your hearts above all earthly things, to make God your portion, to walk with him in the light of his Countenance. Luk. 12.19,20.

4. *This dwelling in Booths or Tabernacles may teach Chriſtians to be affected as ſtrangers here on earth*, having no continuing City in this world, their bodies being ſlight and weak frames eaſily diſſolved, like ſummer-houſes made of green boughs that will ſuddenly wither; labour then to make ſure of a building of God, an houſe not made with hands, eternal in the Heavens, purchaſed by the blood of Chriſt for all thoſe that are found in him: in as much as ye have no continuing City here, ſeek one to come, and labour for ſound evidence to clear your title to it.

Fourthly, Beſides theſe three great feaſts, *there was to be a memorial of blowing the Trumpets upon the firſt of the ſame ſeventh month*; and then upon the tenth day of that month, a day of Atonement, ſolemne humiliation, Lev. 23.24,27.

repentance, and afflicting the ſoul: ſo the ſilver Trumpet being ſounded in the preaching of the word, ſummons the hearers to repentance, to afflict their ſouls, to abaſe and humble themſelves, to turn to the Lord with all their hearts, *Cry aloud, ſpare not, lift up thy voice like a Trumpet and ſhew my people their tranſgreſſions and the houſe of Jacob their ſins.* This ſilver Trumpet was ſounded by *John* Baptiſt preaching in the wilderneſs of *Judea*, and ſaying, *Repent ye for the Kingdom of Heaven is at hand*, for this is he that was ſpoken of by the Prophet *Iſaiah* ſaying; *The voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his paths ſtrait.* Yea, the Lord Chriſt himſelf in his own perſon ſounded this Silver Trumpet, *From that time Jeſus began to preach and to ſay, Repent for the Kingdom of Heaven is at hand.* He who gave himſelf for a ſacrifice, and poured forth his blood to make atonement and reconciliation between God and ſinners, did preach repentance to them to prepare them for atonement and reconciliation. It is very lamentable to conſider how many live under the ſound of the Silver Trumpet many years, and yet are not prepared for atonement and reconciliation to God through Chriſt, nor brought to the beginnings of ſound and ſaving repentance; but either are ſecure, careleſs, dead-hearted, minding earthly things, or reſting in outward performances, or openly profane and wicked. Oh how dreadful will the ſound of that Trumpet be at the laſt day? *for the*

Iſa. 58. 1.

Mat. 3. 1. 2, 3.

Lord

Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the Trumpet of God. I ſay how dreadful ſhall the ſound of that Trumpet be to ſuch who go on hardning their hearts in ſecurity and impenitency againſt the ſound of the Silver Trumpet of the Goſpel. 2 Theſ. 4. 16.

2. The day of atonement and humiliation was about four or five days before the feaſt of Tabernacles wherein they were to rejoyce before the Lord: ſo ſincere humiliation and repentance make way for ſound ſpiritual joy; *Bleſſed are they that mourn for they ſhall be comforted*; godly ſorrow maketh way for heavenly rejoycing: But when a man goeth on to glut himſelf with the pleaſures of ſins or earthly contents, not afflicting his ſoul for ſin, he hath no part in this ſpiritual feaſt: to ſuch belongs that ſad threatning, *Wo unto you that laugh now, for ye ſhall mourn and weep.* Matth. 5. 4. Luk. 6. 23.

Fifthly, *Conſider their manifold waſhings with water in divers Caſes, to purifie themſelves from legal uncleanneſſes*, Ceremonial pollutions; as when any was cleanſed from the Leproſie he was to be ſprinkled with water mingled with blood ſeven times, and afterwards to waſh both his cloaths and his body in water; ſo they that had running iſſues when they were cleanſed from them, were commanded to waſh their cloaths and their bodies in water, and ſo in divers other Caſes. Now the Apoſtle *John* proves that the Lord Jeſus is The Chriſt, thus, *This is he that* Lev. 14. 6, 7, 9. & 15. 13. 1 Joh. 5. 6, 8. 10.

cam e

came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the spirit that beareth witness, because the spirit is Truth: whereas there was great use of water and blood in the Law of Ceremonies, the blood of the sacrifices and the water many wayes used for cleansing and purifying, it sheweth that all these things were accomplished in Christ, and attained their end in him, he performed and fulfilled what was signified and typified both by water and blood. His blood was shed as the blood of the most perfect sacrifice to take away the guilt of sin, and to justifie sinners and save them from condemnation; and the sanctifying spirit and grace of Christ, cleansing his people from the filth of sin, washing their hearts from wickedness, and making them holy as he is holy, and therefore he addeth, *ver.* 8, *there are three that bear witness in earth, the spirit, the water, and the blood.* And *ver.* 10, *He that believeth hath the witness in himself*; He that savingly believeth in Christ, being united to him by faith, hath this threefold witness in himself: the spirit of Christ witnessing with his spirit that he is in Christ, reconciled to God by Christ, an adopted child and Heir of God through Christ the only begotten Son of God, and Heir of all things: the blood of Christ cleansing his Conscience from the guilt of sin; the grace of Christ resembled by water, sanctifying him and conforming him to Christ in holiness; so that such an one hath an evidence in his own

soul

ſoul, both that Jeſus is the very Chriſt, and that he is his Chriſt; for he findeth that Chriſt hath fulfilled that in and upon his ſoul which was figured by the blood and water under the Law of Ceremonies. This is a bleſſed and moſt precious priviledge which all that are under the Goſpel ſhould labour with all diligence to make their own. Oh, what an happineſs is it for Chriſtians to have this threefold witneſs in themſelves! *In the mouth of two or three witneſſes ſhall every word be eſtabliſhed.* Here are three witneſſes beyond exception. A Chriſtian having this threefold witneſs in himſelf, in the pooreſt outward eſtate, is richer and happier, then all the treaſures of the earth and all the Kingdoms of the world can make him; but how few are they that have any other witneſs of their intereſt in Chriſt but their own fancy? how few do ſeriouſly and diligently ſeek for any other? In that great and laſt day, how will ye ſtand in the preſence of God when numberleſs ſins are charged upon you? Will ye ſay Chriſt hath ſatisfied for your ſins, what ſhall this profit you unleſs ye be united unto Chriſt? Will ye plead that ye believe in Chriſt, and ſo are made one with him, where is your witneſs? Oh take heed of appearing before the all-ſeeing God without a witneſs? And therefore I beſeech you conſider ſeriouſly of your condition, and reſt not till ye are in Chriſt, and until he come into your ſouls both by water and blood, and give you the witneſs of his ſpirit. 2 Cor. 13. 1.

2. Thoſe

2. Thoſe frequent waſhings under the Law of Ceremonies, may ſtir up Chriſtians to frequent endeavours dayly to purifie themſelves as Chriſt is pure, to cleanſe themſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God, to draw cleanſing and ſanctifying virtue from Chriſt more and more by faith. They were to waſh their bodies and cloaths, to be ſprinkled with water ſeven times. There is a fountain opened for ſin and for uncleanneſs, a fountain of moſt precious blood, and water of moſt Soveraign virtue: the ſufferings of Chriſt and the grace of God are to waſh away the guilt of ſin, and the uncleanneſs and pollution of ſin. Do not forſake your own mercies and neglect ſo great ſalvation. It is ſad that when ſuch a precious fountain is opened, ſo few are waſhed and cleanſed. Thus much concerning the Ceremonial Law, to ſhew how and in what reſpects it is eſtabliſhed by the doctrine of the Goſpel.

2 Joh. 3. 3.
2 Cor. 7. 1.
Zach. 13. 1.

CHAP.

CHAP. VII.

THere are two other Laws mentioned by the Apoſtle in the former part of this Epiſtle, by neither of which men can be juſtified in the ſight of God: One is the *Law of Nature*, the other is the *Moral Law*, written and delivered in the Scriptures. It was needful for the Apoſtle to ſpeak diſtinctly of both theſe: For,

1. His great deſign was to make known the only way whereby men might be juſtified and accepted as righteous in the ſight of God, the righteous judge of all the world, that ſo they might be everlaſtingly bleſſed and ſaved; whether by their own works and performances, or by the grace and free favour of God, imputing to them the righteouſneſs of the Lord Jeſus Chriſt, and working faith in their hearts by his ſpirit, thereby enabling them to receive Chriſt and apply his righteouſneſs to themſelves.

2. For the deciding of this queſtion, or the determining this controverſie: the hearts, lives, and actions of men were to be tried and examined by a rule of righteouſneſs which the ſupream Law-giver had given unto men.

3. The Apoſtle in this diſpute having to do with two ſorts of people: 1. The *Gentiles*

tiles, or such as were strangers to the commonwealth or Church of *Israel*, who had no written Law of divine Authority among them, he dealeth with them another way, and goeth about to convince them of their guiltiness and unrighteousness and sinning against the Law of Nature. 2. The people of *Israel* who for many hundred years had been the peculiar Covenant-people or Church of God, and who had the moral Law of God written briefly with the finger of God in Tables of stone, and more largely opened in other parts of Scripture, by holy men inspired and moved by the holy Ghost. These he trieth by this more full and perfect Law, and proveth them guilty of sin against the Law; and so concludes that both *Israelites* and *Gentiles* were guilty before God, and there was none of them righteous by his own works, no not one: and therefore all of them were to go out of themselves and to flee to Christ by faith, that being found in him they might be freely justified by his righteousness. I conceive therefore that the Question or Objection in this Text being occasioned by the Apostles former discourse, doth concern all those Laws which he mentioned before, by which he proveth that men could not be justified, *scil.* the Ceremonial Law, the Law of Nature, and the moral Law written; and accordingly the Answer taketh in all, *Yea, we establish the Law.* But because these two do concern the same things, forbidding the same sins and commanding the

the same duties; and what is more imperfectly contained in the Law of Nature, is far more perfectly declared in the Moral Law written. I do not hold it so necessary to shew how these two are severally established by the doctrine of the Gospel; for if this be made evident concerning the moral Law written, which being more large and full comprehendeth the Law of Nature in it, it will follow that the Law of Nature is established also. Notwithstanding in as much as the Apostle hath shewed that none can be justified by the light and Law of Nature, I think fit to speak something briefly of that also, as conceiving it to be included in this Objection, and the Apostles Answer to it. The point then which I observe is this,

That God hath given to men a light and Law of Nature: This I take to be plainly expressed in divers passages of the first and second Chapters of this Epistle, and twice implyed in this verse:

Doct. 5. God hath given men a Law of Nature.

1. In the Objection, *Do we then make void the Law through faith?* Doth the doctrine of justification through the righteousness of Christ applied by faith, excluding all other ways of justification, make the Law of Ceremonies, the Law moral, the Light and Law of Nature (as formerly mentioned) of no effect, altogether void, of no force or use?

2. In the Answer, *We establish the Law*; and as the Law of Ceremonies, and the Law moral, so the Law and light of Nature: so that

that the Apoſtle ſheweth according to the point, that God hath given unto men a light and Law of Nature. *That which may be known of God is manifeſt in them, for God hath ſhewed it unto them; for the inviſible things of God are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead, ſo that they are without excuſe, becauſe that when they knew God, they glorified him not as God,* &c. Where it is manifeſt the Apoſtle ſpeaks of the Law and light of Nature common to men in general, even to thoſe that had no light of Scripture, nor written Law of God, *For when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves: which ſhew the work of the Law written in their hearts; their Conſcience alſo bearing witneſs, and their thoughts the mean while* (or between themſelves) *accuſing or excuſing one another.* For the underſtanding of this point let us conſider,

Rom. 1. 19, 20, 21.

Rom. 2. 14, 15.

1. *What this Light or Law of Nature is?* It may be deſcribed thus, *It is the knowledge which God hath given unto man in their natural eſtate ſince the fall of men, whereby he hath in ſome degree made known unto them himſelf, and the good they ought to do, and the evils they ought to ſhun.*

1. What this Law is.

Deſcription.

1. *It is given of God:* ſo in both thoſe places of Scripture mentioned before, in the one it is ſaid, *God hath ſhewed it unto them*: in the other, *they ſhew the work of the Law written in their hearts.* Now who can write im-

It is given of God.

immediately upon the heart and ſoul, but God who is the Father of ſpirits, who formeth the ſpirit of man within him, and therefore I do not call it the Law of Nature in this ſenſe, as if it were propagated from *Adam* by natural generation, but becauſe it is given of God to men as generally, as if it were born with them. The Prophet ſheweth that God giveth to the Husbandman his skill and knowledge, for his God doth inſtruct him unto diſcretion, and doth teach him; this alſo cometh forth from the Lord who is wonderful in counſel, and excellent in working. So the Lord ſaith of *Bezaleel*, *I have filled him with the ſpirit of God in wiſdom and in underſtanding and in knowledge, and in all manner of workmanſhip, to deviſe cunning works, to work in Gold and in Silver, and in Braſs*, &c. So that if God be the giver of skill and ability for arts and handy-crafts, we need not doubt but he is the Author of the light and Law of Nature given unto man, whereby they ſee a difference between truth and falſhood, good and evil; and the Lord may give excellent gifts of this kind to ſuch men, to whom he giveth no ſanctifying and ſaving graces. Iſa. 28. 24. & 26. 28.

2. *It is a knowledge.* So it is ſaid, *they knew God:* they have a knowledge. So it is ſaid of Chriſt, that was the true light which *lighteth every man that cometh into the world.* The Son of God giveth this common light generally to men. This light differeth much from that light of life which Chriſt giveth to them that Rom. 1. 21. Joh. 1. 9.

follow him, whereof he ſpeaketh, Chap. 8. *I am the light of the world, he that followeth me ſhall not walk in darkneſs, but ſhall have the light of life.* This is meant of a ſpiritual ſaving light leading men to everlaſting life, which is given to none but them that follow Chriſt: but there is a common light and knowledge which Chriſt giveth to them that are ſtrangers to him; yea, to ſuch as are his enemies.

Joh. 8. 12.

3. In their natural ſtate.

3. *This Light* and Law of Nature, is given unto men in their natural eſtate ſince the fall, ſince their nature was corrupted by ſin. Before the fall, while man was in the ſtate of primitive integrity, as God had created him in his own likeneſs after his Image, that is in wiſdom righteouſneſs and true holineſs, the light and Law which God implanted in man was clear and perfect, man had an exact Rule imprinted upon his ſoul to walk by. But this Rule being defaced by the ſin of man, the Lord gave men ſome degree of light and knowledge in this ſtate of corrupt Nature, which ſin many things might reſtrain their corruptions from breaking out into ſuch extremities as Satan and their own luſts might ſtir them up to, and whereby they might be reduced into a more orderly courſe of life: and manifeſt effects of this have been found, not only in natural perſons living under the Goſpel which were ſtrangers to the life of grace, but alſo in many Heathens who never heard the doctrine of ſalvation; yea, in ſome heathen Perſecutors of the Church, as *Trajan*,

jan, *Antoninus Philosophus*, and *Julian* the Apostate.

4. *It was said in the description that by this light of Nature God hath in some degree made known himself unto them.* So the Apostle saith, *that which may be known of God is manifest in them*, for *God hath shewed it unto them*, I conceive by this τὸ γνωστὸν, that which may be known of God, the Apostle meaneth that which may be known of God without special Revelation, such as is declared in Scripture; this was manifest in them by that common general light of Nature which God had given them: For, 4. Hereby they do somewhat know God. Rom. 1. 19.

1. *They had inward principles of Natural light.* And,

2. *They had the works of God*,

1. His works of Creation; For the invisible things of him from the beginning of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. The Heavens declare the glory of God, and the firmament sheweth his handy-work; their line is gone out into all the earth, and their words unto the end of the world. The creatures do as it were speak out the excellency and glory of their Creator to all the Nations of the world. ver. 20.

2. *His works of Providence*: God hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if happily they might

feel after him and find him, though he be not far from every one of us, for in him we live, move, and have our being. So the same Apostle told the Heathens that God in times past suffered all Nations to walk in their own waies, not giving them the light of his word to guide them in the way of salvation, nevertheless (saith he) *He left not himself without witness in that he did good and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness*: by his works of Providence he made some discovery of himself unto them. I conceive by this light of Nature within them, and the light which was held forth unto them by the works of God from without, they might know that there was a God, and that this God was of infinite perfection, eternal, almighty, most wise, good, righteous, that he was to be served and worshipped in such a way as was pleasing to him, that as the world was made by him, so both it and all the creatures in it were under his government, that as a righteous judge he would punish evil doers, and reward the righteous. They might by the light of reason, conclude that none of the creatures could make themselves; for nothing can act before it hath a being, and therefore all the creatures must receive their beings from a cause that was before them: hereupon they might assuredly gather, that there is a first universal cause of all things, who is eternal without beginning, of infinite perfection. The orderly and perpetual motion

Act. 14. 16, 17,

of

of the Heavens, Sun, Moon, and Stars: the continual ſucceſſion of day and night: the Spring, Summer, Harveſt, Winter: the correſpondency and Harmony that is between the Creatures, being fitted and ſuited to each other; the ſun drawing of vapours from the earth, and waters into the air, there to be botled up in the Clouds, the Clouds ſending down ſhowers upon the earth, the earth bringing forth graſs, herbs, corn, and other fruits for the uſe of men, beaſts and fowls; and the beaſts and fowls themſelves, fitted for the uſe of men; the ſenſes of the body and their objects fitted and ſuited to each other: there are ſounds and voices, and an ear to receive them; there are colours, and there is the eye fitted to behold them, ſo of the reſt; yea, how exactly are the ſeveral parts of the ſame body fitted and ſuited to each other? Theſe and many other things diſcernable by the light of Nature, might clearly convince men that there is a God of infinite power and wiſdom who is the cauſe and Author of all.

5. By that light they know ſomewhat of good and evil.

Fifthly, *It was ſaid that by this light and Law of Nature, God hath given unto men in ſome degree to diſcern the good which they ought to do, and the evil which they ought to ſhun.* So ye heard before, the Apoſtle ſaith, *The Gentiles having not the Law, do by nature the things contained in the Law*; they do ſome things contained in the written Law of God, though they have not this Law: How? by Nature, by the Light and Law of Nature; and in ſo doing they ſhew the work of the

Law written in their hearts. The Heathen Philoſophers have written much in commendation of moral virtues, and ſet forth the odiouſneſs of many vices and diſhoneſt practices. *Abimelech* King of *Gerar* blamed *Abraham*, when out of weakneſs calling his Wife his Siſter, he ſeemed to lay a ſnare before him, and give him occaſion to commit adultery unawares: What haſt thou done unto us? and what have I offended thee that thou haſt brought on me and on my Kingdom a great ſin? Thou haſt done deeds unto me that ought not to be done. So he ſaid to *Sarah* concerning her Husband *Abraham*, *Behold he is to thee a covering of the eyes, unto all that are with thee, and with all other*: thus ſhe was reproved. Thus much of the deſcription.

Gen. 20. 9, 16.

This Law of Nature is imperfect.

Secondly, *We may conſider the imperfection of this Law and Light of Nature.*

1. Not able to bring to bliſs.

1. In general, *It is not ſufficient to bring men to bleſſedneſs and ſalvation.* The Lord Chriſt ſaith, *I am the way the truth and the Life, no man cometh unto the Father but by me*, neither is there ſalvation in any other, for *there is none other Name under Heaven given among men whereby we muſt be ſaved.* Whoſoever ſhall call on the Name of the Lord ſhall be ſaved: How then ſhall they call on him on whom they have not believed? It muſt be a prayer of faith, and where ſound faith is there are other ſaving graces. And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without

Joh. 14. 6. Act. 4. 12.

Rom. 10. 13, &c

without a Preacher? ſo that the light of Nature was not ſufficient unto ſalvation.

2. In ſpecial, I conceive the Law and light of Nature was defective and imperfect, 2. Particularly defective in,

1. *In ſit ſelf:* I ſuppoſe it did not make known unto men the great Myſtery of Trinity in unity, three perſons in one God, nor the ſtate of perfection wherein man was created, nor his woful fall and revolt from God. Their own experience taught them that the Nature of man was inclined to evil, the powers of the ſoul diſordered, the ſenſes miſleading the affections, the affections leading reaſon captive; but they had no light to diſcover to them the firſt cauſe of all this miſchief: they were as far to ſeek concerning the Remedy. That great depth of the Incarnation of the Son of God, of God manifeſt in the fleſh for mans Redemption, was hidden from them: their own Conſciences accuſed them and condemned them as guilty, but they had no light to ſhew them how divine juſtice might be ſatisfied; they knew not of the blood, righteouſneſs, ſacrifice, ſatisfaction of Jeſus Chriſt God and man, that is ſufficient to take away ſin and to make peace between God and ſinners. The light of Nature could not enable them to ſee into the myſtical union between Chriſt and believers by his ſpirit and their faith. The doctrines of free juſtification by the righteouſneſs of Chriſt imputed, of Regeneration, Adoption, Sanctification, Communion with 1. It ſelf.

God, Reſurrection unto glory, are not revealed by the light of Nature. This light did nor ſhew them how to walk before God, unto all pleaſing; it did not teach them the right way of mortifying their luſts, of walking in the ſpirit; it did not diſcover to them the ſpecial inſtitutions of God, and ordinances of his worſhip.

2. In the ſubject in which it was.

Secondly, *It was defective and imperfect by reaſon of the ſubject, the ſoul of man in which it was*: This light and Law of Nature being given to men in their corrupt natural eſtate is much darkned by the Natural blindneſs, errours, vanities, luſts that are in the minds and hearts of men; as if a man write upon fowl and blurred Paper, how much is loſt of that which is written? and how hardly is it read, ſometimes a ſentence broken off in the midſt, here and there half words, one letter miſtaken for another: ſo the light and Law of Nature being put into the defiled hearts and ſouls of men, hath many defects in it.

Sect. 3. The uſe of this Law of Nature.

Thirdly, *It may be conſidered of what uſe this light and Law of Nature was*, ſith it was defective, and not ſufficient to lead men to ſalvation. It might be uſeful,

1. For Gods glory.

1. *For the glory of God*, who by this means had a witneſs in the hearts and Conſciences of men, of natural men, yea, of Heathens, that he loved righteouſneſs and hated wickedneſs, their own Conſciences pleading for God againſt them.

2. It

2. *It was of use for the preservation of humane societies*, in families and Commonwealths, keeping men within some limits of common honesty, and preventing those outrages which the violence of mens lusts, and the power of Satan might hurry them into.

2. For preservation of humane societies.

3. *I conceive it might be useful as a remote preparative for the receiving of the Gospel in some to whom the word of salvation was tendred*, for though the pride and prejudice of mens natural spirits might cause them to resist the holy Ghost, speaking in the Gospel preached: yet the light of nature well improved, finding nothing in the doctrine of the Gospel contrary to it, but far above it, might incline the minds of many to attend to a far higher and more glorious light, shining in the doctrine of salvation. I speak of this but as a remote preparative whereby ingenuous spirits might be moved to give heed to the Gospel, but it must be a far higher cause even the mighty power of Christ his spirit, that can bring them to receive the Gospel in an effectual and saving way.

3. A remote preparatory for receiving the Gospel.

Fourthly, *How doth this light and Law of Nature leave men without excuse?* I conceive,

Sect. 4. How doth it leave men without excuse.

First, *Because they did in many things shut their eyes against the light*, not seeking to increase that light received, by improving their reason and understandings: as one Candle lighteth another, so one degree of light improved

proved begetteth another, and ſo there is *lumen de lumine*, light (as it were) ſpringing from light, whereas light ſmothered endeth in darkneſs.

2. Becauſe they did not act according to that light received, nor walk according to thoſe natural abilities which they had. The Heathens lived in groſs Idolatry againſt the light of Nature, whereby they might have learned that dead Images were utterly unfit to repreſent the living God. Carnal Chriſtians ſin againſt the light of Nature: as in many other things, ſo I conceive in not ſubmitting to that higher light of ſpiritual Myſteries, ſo as to receive the love of the Truth that they may be ſaved. The uſe of this may be,

Uſe 1. 1. To inform us, *that Acts againſt the Law of Nature are ſins againſt God*, not only as they are againſt his written Law, but alſo as they are againſt the Law of Nature, becauſe (as the point ſheweth) God hath given unto men this light and Law of Nature: the impreſſion of this Law of Nature upon the hearts and ſouls of men, is one of the acts of his legiſlative power. I conceive when the Prophet ſaith, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us*, he ſpeaketh of God in reference to his Church, to whom he hath a more peculiar Relation of this kind: He gave them his Law written in the Scripture, and he raigneth over them as a King in a ſpecial maner, *Bleſſed is the Nation whoſe God is the Lord, and the people whom he hath choſen for his*

Iſa. 33. 22.

Pſal. 33. 62.

his own Inheritance: the Church is the Lords Inheritance. A King may have an hereditary Kingdom which he maketh greateſt account of, and he may have other tributary Kingdoms ſubject to him to which he giveth Law alſo. So *David* was King of *Iſrael* in a peculiar manner, but he had alſo the Kingdoms of *Edom*, *Moab*, *Ammon*, *Syria*, &c. under him. The Lord looketh upon the Church as his peculiar Kingdom, and to them he hath given a perfect Law in writing in the holy Scriptures; but beſides that, he hath a univerſal ſoveraignty and Dominion, the Authority of a Law-giver over all the Nations of the world, *Jews*, *Turks*, *Indians*, &c. *The Lord moſt high is terrible, he is a great King over all the Earth.* And again, *God is King of all the Earth.* And ſo he is a Law-giver to all the Nations of the Earth: If he giveth not the light of his word and his Law written in the Scriptures to many Nations, yet he giveth to them all the light and Law of Nature; and therefore the tranſgreſſions of the Law of Nature are ſins againſt God. The Apoſtle ſaith, *until the Law ſin was in the world, but ſin is not imputed where there is no Law: nevertheleſs death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion.* Sin was in the world before the Law was given on mount *Sinai*; But how can it be juſt to charge ſin upon them who had no Law againſt which to ſin? Nevertheleſs death raigned from *Adam* to *Moſes*, even

Pſal. 47. 2, 7.

Rom. 5. 13, 14

even over them that had not sinned after the similitude of *Adams* transgression: Who are they? Some seem to understand Infants only, who sinned not actually in their own persons as *Adam* did, yet dying in their infancy, were guilty of original sin. Others take it for all that lived between the time of *Adam* and *Moses* who sinned not after the similitude of *Adams* transgression, because they sinned not against an express Law, given by revelation from Heaven, as *Adam* did, who sinned against that express prohibition of God, forbidding him to eat of the fruit of the Tree of knowledge of good and evil, under the pain of certain death and destruction. I conceive this latter sense more probable, because of that special limitation of time from *Adam* to *Moses*; for the case of those that dye in their Infancy, for ought I know, is the same, whether before or after the time of *Moses*, before and after the Law written; but the condition of those that lived between *Adams* time and that of *Moses* differed from those that lived after. Now the Apostle sheweth that death the punishment of sin fell upon them, so did many other judgements, the flood destroying the old world, the showr of fire and brimstone upon *Sodom* fell within the compass of that time; and therefore certainly they were guilty of sin, and justly punished, because these calamities were the just judgements of God, who is the righteous judge of all the world; and therefore although these sinned not against any

positive

positive Law of God delivered to them either by word or writing, yet they sinned against the light and Law of Nature which God had given them.

Secondly, *This may shew us the reason and the justice of those severe executions of God upon Heathen Nations, who had no Scripture nor written Law to sin against.* They sinned against the Light and Law of Nature, *for the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness*, because that which may be known of God is manifest in them, for God hath shewed it unto them, &c. The Judgements and Calamities publick, national, private, personal, brought upon any of mankind in several ages, are evidences of Gods wrath and displeasure against them, and therefore proofs of their sin and guiltiness against God; otherwise the Lord who is perfectly righteous would not bring these evils upon them: and among the rest, the death of the body is a universal declaration of the wrath of God against mankind for sin. If any should be free from all other evils, yet this alone would be a sufficient proof of their sinfulness; and therefore the Lord said unto *Adam*, and in him to each particular person of his posterity, soon after he had sinned, and they had sinned in him, *Dust thou art, and to dust thou shalt return.* *By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* Every dead Corps,

Use 8.

Rom. 1. 18, &c.

Gen. 3. 19.

Rom. 5. 12.

Corps, every Funeral that ye see or hear of, all the persons that have died from the beginning of the world unto this day, have by their death manifested the wrath of God against sin, and mens guiltiness before the Lord: for though through the grace and mercy of God in Christ, the death of a true believer is turned into a blessing and made an inlet or entrance into everlasting life, yet in its own Nature it is a consequent of sin, and sin was the original of it. In special, the Heathens who had not the mind of God so fully revealed to them as those within the Church, yet had the Light and Law of Nature, and in sinning against that Light and Law were justly punished; for they held the Truth in unrighteousness. This common Light and Law of Nature was the Truth of God, und they by opposing their wills and lusts against it, and so not following the guidance of it, were found guilty of fighting against God and crossing that Light which the Lord had given them, and therefore the Lord dealt with them as Enemies. So the Lord punished *Sodom* and the Cities adjoynning with fire and brimstone. So the *Canaanites* and *Amorites* were destroyed for their sins against the Light and Law of Nature, and *Israel* was planted in their Land. The Lord told *Abraham* that his seed should possess it, but not until after four hundred years, Why? Because the iniquity of the *Amorites* was not yet full: so that it was the fullness of their iniquity which was the cause of their destruction; it was be-

Gen. 15. 13. 16.

cause

ouſe their ſin was come to its full height, that they were rooted out. So the Lord having forbidden *Iſrael* the practice of divers great ſins ſaith, *Defile not your ſelves in any of theſe things, for in all theſe things the Nations are defiled which I caſt out before you. And the Land is defiled, therefore I do viſit the iniquity thereof upon it, and the Land it ſelf vomiteth out the Inhabitants.* Lev. 18.24.25. The Lord threatned divers grievous Judgements by the Prophet *Amos* againſt many Heathen Nations, *Syria*, the *Philiſtines*, *Tyrus*, *Edom*, *Ammon*, *Moab*. Amos 1. & 2. All the miſeries of war brought upon Heathen Nations, what were they but revelations and reall demonſtrations of the wrath of God from Heaven for their ſins againſt the Law and Light of Nature? The ruining of the Babyloniſh Monarchy by the *Medes* and *Perſians*, of the *Perſian* by the *Macedonians* and *Grecians*; the *Macedonians* by the *Romans*; of the *Roman* by the *Saracens* and *Turks* on the one ſide and divers Northern Nations on the other; theſe and the like were juſt Judgements of God upon Heathens for ſins againſt the Light and Law of Nature. So I conceive the cruel *Spaniards* were unjuſt executioners of the righteous Judgements of God upon the poor *Indians* or *Americans* for their ſins againſt the ſame common Light and Law of Nature: for the Lord executeth juſt Judgements by wicked men, yea by Divels, who aime not at all at the Lords end, but either delight to exerciſe their malice and cruelty, or act thus to make

make a ful conqueſt, and utterly diſable a people to make head again.

Uſe 3. Thirdly. *This may clearly convince us that the ſins of Chriſtians are far more heinous then the ſins of Infidels and Heathens*, becauſe they ſin againſt the ſame Law and Light of Nature which Heathens did, and beſide againſt a far clearer Light and more perfect Law delivered to them in the holy Scriptures of the old and new Teſtament; for the Light and Law of Nature though it was given to the Heathen, yet it was not peculiar to them, it was not limited to them alone, but was common to them with others: it is given alſo to *Jews* who have the old Teſtament alſo; it is given to Chriſtians who have both old and new Teſtament, and therefore their ſins are highly aggravated. So the the Lord by the Prophet *Amos*, having threatned heavy Judgements againſt thoſe Heathen Nations mentioned before, then turneth his ſpeech to the people of *Judah*, *Thus ſaith the Lord, for three tranſgreſſions of Judah and for four I will not turn away the puniſhment thereof, becauſe they have defiled the Law of the Lord, and have not kept his Commandments, and their lies cauſed them to err, after the which their Fathers have walked; but I will ſend a fire upon Judah and it ſhall devour the Palaces of Jeruſalem:* they had the written Law and Commandments of God which the other had not, and therefore they deſpiſed and kept not; they had the Truth of God revealed from Heaven, and delivered

Am. 2. 4, 5.

to

to them by *Moſes* and the Prophets immediately inſpired by the holy ſpirit of God, but they rather choſe to walk in lyes after the example of their Fathers, and therefore their ſins were much more ſinful than thoſe of the Heathens. Then he threatneth *Iſrael*, *ſcil.* the reſt of *Iſrael*, the Kingdom of the ten Tribes who followed the ſin of *Jeroboam*; charging them firſt with barbarous cruelty and oppreſſion contrary to common humanity, becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes. I conceive he ſpeaketh eſpecially againſt that great ſin of Judges and Magiſtrates, in perverting juſtice for Bribes, and withal againſt them which hired ſuch corrupt officers to act unjuſtly by giving them rewards; *They ſold the righteous for Silver*, they expoſed the innocent to the luſt and will of their Adverſaries for mony, *and the poor for a pair of ſhooes*, either becauſe being once corrupted with ſome conſiderable gains, they afterward were ſo hardened in their ſins, that they would pervert juſtice for a pair of ſhooes, for a triffle; or elſe becauſe they could not get much for giving ſentence againſt a poor man in his Cauſe, becauſe their Adverſaries would not offer much to have their will of them who had little to looſe: theſe corrupt judges would tranſgreſs for a petty bribe where no more was to be had. *That pant after the duſt of the earth on the head of the poor*, or as one readeth it, *that pant or breath after the head of the poor*, that they may caſt it down to the duſt of the

Amos 2. 4, 5.

ver. 6, &c.

ver. 7.

earth: If we take it the former way, the ſenſe may ſeem to be this, when they have overthrown the poor and laid him in the duſt, ſuch is there inhumane cruelty, that they are not ſatisfied with his miſery, but deſire his utter ruine and deſtruction. 2. An other ſin was abominable uncleannneſs, that Father and Son would lye with the ſame woman; which is ſet forth and heightned with this aggravation, they prophaned the holy Name of God, pretending to be the people of God, and yet committing ſuch lewdneſs: this highly redounded to the Lords diſhonour above the ſins of meer Heathens. 3. Their wicked glorying and triumphing in their oppreſſion and prophaning that worſhip which themſelves had embraced as religious, laying themſelves down upon clothes laid to pledge by every Altar, keeping the garments of the poor which they had taken to pledge, and being ſo far from reſtoring them according to the Law, that they durſt lye upon them by the very Altars, and drink the wine of the condemned in the houſe of their God, feaſting themſelves in the Temple of their God with the very ſpoils taken from thoſe whom they had unjuſtly condemned, theſe ſins of *Iſrael* are aggravated divers ways in the words following: There *Iſrael* and *Judah* are both joyned together, *Hear this word that the Lord hath ſpoken againſt you O Children of* Chap. 3. 1, 2. *Iſrael, againſt the whole family which I brought up from the Land of Egypt, ſaying, You only have I known of all the families of the earth,*

there-

therefore I will punish you for all your iniquities: The Lord had owned them above others, and made himself known to them above all other people, and therefore their sin was greater than others, and they might expect more grievous punishments: How much more are sins of professed Christians more heinous than those of the Heathens? who have greater light then the people of *Israel* had, having the new Testament added to the old; who have the Lord Jesus Christ set forth before them in the Gospel, not under Types and shadowes, but clearly, not as to come, but as already come, actually crucified for sin, buried, risen again, ascended into Heaven? The Lord Christ sheweth that the sins of *Corazin* and *Bethsaida* were more heinous than those of *Tyre* and *Sidon*, and their condemnation would be more intolerable in the day of Judgement, because they sinned against greater light. The like comparison he maketh between *Capernaum* and *Sodom*. And the very Name of Christian is an aggravation of the sins of those who profess themselves Christians. This Name was first given to them that professed the faith of Christ at *Antioch*, because of the great success of the Gospel there. *Barnabas* and *Saul* or *Paul*, a whole year assembled themselves with the Church and taught much people, and the Disciples were called Christians first at *Antioch*. The denomination of a Christian is derived from the blessed and glorious Name of Christ himself as he is annointed

Mat. 11. 21.

Act. 11. 26.

of God the Father with the ſpirit above meaſure: What ſignifieth a Chriſtian then, but 1. A member of Chriſt united to him as the head of the whole myſtical body of the Church? How great is the ſin of thoſe that call themſelves Chriſtians, and ſuffer themſelves to be led by Satan the enemy of Chriſt, readily entertaining his ſuggeſtions and temptations, ſerving this Prince of darkneſs in the work of darkneſs? Saith the Apoſtle, *Shall I take the members of Chriſt and make them the members of an Harlot? God forbid*, or let it not be: *What, know ye not that he which is joyned to an Harlot is one body? for two ſaith he, ſhall be one fleſh.* It is a fearful thing for a man profeſſing himſelf a Chriſtian, that is, a member of Chriſt, to make himſelf a member of an Harlot: or for a woman making the ſame profeſſion, to make her ſelf the member of a fornicatour or Adulterer.

1 Cor. 6. 15.

2. *The name of a Chriſtian ſignifieth one that partaketh of the annointing of Chriſt*, of the ſame ſpirit and the ſame graces, in ſome meaſure wherewith Chriſt was annointed above his fellows, yea above meaſure: *He which ſtabliſheth us with you and anointeth us is God.* The graces of Chriſt derived from him to Chriſtians, are compared to that precious ointment under the Ceremonial Law, that was made of principal ſpices, pure Myrrhe, ſweet Cynamon, ſweet Calamus and Caſſia, ſweet Aromatical choice ingredients, which being artificially compounded

1 Cor. 1. 21.

Ex. 30. 23, 24.

pounded together, what a ſweet and fragrant ſmell did it yeild? But how far doth the ſweet ſavour of that ſpiritual ointment, the graces of the ſpirit derived from Chriſt to true Chriſtians, excel this material ointment? How great is their guilt in the ſight of God that profeſs themſelves Chriſtians, that is, anointed of God, and yet cheriſh in their hearts noiſome and unſavory luſts, and wallow in the mire, and in the ſtinking ſinks of abominable ſins? who profeſs themſelves Chriſtians, *i. e.* anointed with heavenly gragrac s, and yet remain graceleſs and profane.

3. *The Name Chriſtian ſignifieth a Diſciple, a Scholar, a follower of Chriſt.* How great is thy ſin? 1. If under this name thou liveſt in ignorance, doſt thou not herein caſt a great reproach upon the Lord Jeſus Chriſt? Haſt thou been 20, 30, 40 years his Diſciple, his Scholar, and haſt thou learned little or nothing all this while? Hadſt thou any ſincere love to Chriſt and his doctrine, how is it that thou haſt profited no more? 2. Wilt thou call thy ſelf a Chriſtian, that is, a Diſciple or follower of Chriſt, and doſt thou not ceaſe to act and walk contrary to him, in drunkenneſs, in riot, revellings, chamberings, wantonneſs, &c. Doſt thou not herein highly diſhonour Chriſt in calling thy ſelf a Chriſtian or follower of Chriſt? Is not this as if thou ſhouldſt ſay Chriſt taught thee theſe things, and walkt before thee in ſuch ways as theſe? Oh take heed leſt thou be

found guilty of a kind of real and implicite blaſphemy! Is it not either a mocking of Chriſt, or an implicite blaſpheming of Chriſt for people to call themſelves Chriſtians, that is, followers and ſcholars of Chriſt, and to go on from time to time in lewd and wicked courſes? How grievous is the ſin of them that live under the Goſpel and are more obſtinate, more ſtubborn, more hardned in their ſins than divers of the Heathens! So the Lord Chriſt ſheweth that the Heathens of *Tyre* and *Sidon* would have repented in ſackcloth and aſhes, if the ſame means had been afforded them which *Corazin* and *Bethſaida* had. The men of *Nineve* ſhall riſe in judgement with this generation, and ſhall condemn it becauſe they repented at the preaching of *Jonas*, and behold a greater then *Jonas* is here. If the *Ninevites* abounding in wealth and pleaſure, their City being the head of the *Aſſyrian* Monarchy, an Heatheniſh people, did ſo far relent at the preaching of *Jonas* who came among them from a ſtrange Nation; Oh tremble to think of your account if ye continue to harden your hearts againſt ſo many ſermons, ſo many meſſages brought unto you in the name of Chriſt and confirmed by his Authority. Will ye be able to hold up your faces before the men of *Nineve* in the day of Judgement? How grievous is the ſin of profeſſed Chriſtians living under the light of the word and Goſpel of Chriſt, who on the one ſide having nothing in them better then the wiſer ſort

Mat. 11. 21.
Mat. 12. 41.

of

of Heathens. And 2. Live in ſuch practices as the better ſort of Heathens abhorred and ſcorned? 1. How many living under the Goſpel have nothing in them better then ſome of the Heathens; nothing practically better, no better frame of ſoul, no better reſolutions and affections, nothing of Chriſt his regenerating ſpirit, nothing of his renewing grace, nothing of the new creature. It may be they have ſome more knowledge of Chriſt and his Goſpel then Heathens; ſo have the Divels: but they have no better hearts than Heathens. 2. How many ſuch live in the ordinary practice of ſuch ſins which the wiſer ſort of Heathens abhorred and ſcorned? How diſgraceful was drunkenneſs by the light of Nature to ſober Heathens, and how did they deſpiſe drunkards? What diſcourſes have *Seneca* and *Pliny* againſt drunkenneſs, ſetting it forth not only as odious but as ridiculous, ſhewing the baſeneſs and ſillyneſs of ſuch courſes: Yea, Are there not many Turks at this day who would ſcorn to make themſelves ſuch ſotts as many profeſſed Chriſtians do? What notable paſſages hath *Tully* againſt cheating and indirect dealing in matter of Contracts, Bargains, &c. The like may be ſaid of many other Caſes. Let us then lay to heart the abounding of ſin and wickedneſs among us againſt the light and Law of Nature, aggravated by the light of the written Law, the everlaſting Goſpel of Chriſt, and yet humble our ſelves and cry mightily unto the Lord, if it be poſſible

that his wrath may be turned away from us; and let us every one in particular exceedingly tremble to be found Christians in name, and Heathens in heart and life, and therefore worse than meer Heathens.

CHAP. VIII.

I Proceed now to the Moral Law, concerning which the Apostle saith it is established by the doctrine of Justification through the Righteousness of Christ apprehended by faith without any consideration of the works of the Law performed by the person justified. By the the Moral Law I understand, the Law written in the Scripture, whereof we have a brief sum or Abridgment in the ten Commandments, which again is contracted into a narrower compass, *Thou shalt love the Lord thy God with all thy heart and with all soul, and with all thy mind. This is the first and greatest Commandment, and the second is like unto it, Thou shalt love thy Neighbour as thy self.* The Law thus abridged, is largely unfolded in other parts of Scripture, with the additions of many threatnings against disobedience, and promises to obedience. 1. then I intend to propose a general point of doctrine, and then to point at the particulars comprehended in it. The general doctrine is this,

Mat. 22. 37, 38, 39.

That

That the Goſpel teaching the free juſtification of Believers without conſideration of any works of theirs done in obedience to the Law, but through the Righteouſneſs of Chriſt alone, applied by faith, doth eſtabliſh the moral Law. 6. Doct. In general propounded.

So it is ſhewed in this Text, Through faith the Law is eſtabliſhed. That which I deſire to clear unto you is, how or wherein the moral Law is eſtabliſhed by faith: this may be ſhewed, How the Moral Law ſtabliſht by faith.

1. *Negatively.*
2. *Affirmatively.*

And ſo we may come to the ſeveral branches or ſpecial doctrines compriſed in this general.

1. *Negatively*, thus, The moral Law is not eſtabliſhed, but declared to be of no uſe for the juſtification of ſinners in the ſight of God, by the doctrine of juſtification through the Righteouſneſs of Chriſt imputed of God and applied by faith: Or, more briefly for help of Memory thus, *Sect.* 1. *Negat.*

Juſtification by faith in Chriſt, excludeth juſtification by the works of the Law. This ye may take as a point of doctrine implied in the Text, if it be compared with the Apoſtles foregoing diſcourſe, to which it hath relation. For the Apoſtle ſpeaketh of it as of a thing ſtrongly proved and concluded as clear and certain, that it being declared and demonſtrated that none have fulfilled the Law but all are found guilty of ſin againſt the Law, therefore none can be juſtified in the ſight of God by the works of the Law; hence 1. Particular Doct.

it

it followeth that there is no way remaining for any of mankind to be juſtified and approved righteous before God, but only through the righteouſneſs of Chriſt imputed to them of God and applied by faith: Hereupon ariſeth the Queſtion or Objection in the Text, *Do we then*, &c. and the Anſwer is, *Yea, we eſtabliſh the Law*, that is, it is eſtabliſhed in other reſpects, and for other ends and uſes, but is declared to be void and of no uſe at all for the juſtifying of ſinners by any works which they can perform in obedience to the Law. So that as the Ceremonial Law is declared by the doctrine of the Goſpel to be of no uſe either for juſtification of ſinners or for outward obſervation, and yet eſtabliſhed in other reſpects as hath been ſhewed: ſo the moral Law by the ſame doctrine of the Goſpel, is declared to be of no force for juſtification of ſinners, and yet eſtabliſhed in other reſpects. For the preſent the Negative is to be conſidered. So the Apoſtle having ſpoken of the priviledges of the people of *Iſrael* above the *Gentiles*, as in other regards, ſo chiefly becauſe unto them were committed the oracles of God, then moveth a Queſtion, *What then? Are we better than they? No in no wiſe: for, we have before proved both Jews and Gentiles that they are all under ſin, as it is written, there is none righteous no not one.* The *Iſraelites* though they had outward Church-priviledges above the *Gentiles*, yet were no better by Nature than they; they were children of wrath by Nature

Rom. 3. 9, 10.

Nature as well as others, and it was as impossible for them to be justified by their own righteousnes or works of obedience to the Law, as it was for the Heathen. *Therefore by the deeds of the Law there shall no flesh be justified in his sight.* Two things may be considered here for the opening and confirming this point. ver. 20.

The point cleared by,

The first is this, *What grounds there are in general to prove that none can be justified by their own works* performed in obedience to the Law. 1. General grounds.

2. *How this is declared by the doctrine of the Gospel.* Of the former, the general grounds may be three, *The first taken from the consideration of the state of man,* as he is in and of himself. *The second from the Law. The third from God who is both the Lawgiver and Judge.* 2. Particular declaration of the Doctrine of the Gospel. Three general grounds.

1. From mans state.

2. From the nature of the Law.

3. From God.

1. From Man. *He is from his birth a lump of flesh filled with carnal lusts and fleshly corruptions. That which is born of the flesh is flesh, and in this flesh dwelleth no good thing, and this carnal and fleshly mind is enmity against God, it is not subservient to the Law of God, neither indeed can be; so then they that are in the flesh cannot please God, they are all dead in trespasses and sins, inclined to walk according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience, and are by Nature the children of wrath; and therefore every imagination of the thoughts of mans heart by Nature is only evil* Ioh. 3. 6. Rom. 7. 18. Ch. 8. 7. 8. Eph. 2. 1, 2, 3. Gen. 6. 5.

con-

continually: and therefore the Apostle counted all things which he had of himself out of Christ loss and dung, for the excellency of the knowledge of Christ Jesus: all his own righteousness and best performances out of Christ were as loss and dung, and therefore of no weight nor worth towards his justification, of no value at all towardrs the satisfying of Gods justice.

Phil. 3. 7, 8.

Obj. If any say that after he was in Christ renewed by his spirit his works were of some value,

Answ. 1. I Answer, 1. That is nothing to the business in hand; for when once the soul is united to Christ it is already justified upon another account, *scil.* through the perfect righteousness of Christ, and none can find acceptance with God for their persons or services until they are in Christ and justified; and therefore these services and duties make nothing towards their justification, but follow upon their justification.

2. From the Law's exactness. 2. *The best duties of the best saints of God in this life are not answerable to the perfect purity and exactness of the Law*: and that is the second ground whereby it may appear *that none can be justified, or approve themselves righteous before the Lord by any works of obedience to the Law*, scil.

1. *The consideration of the purity and perfection of the Law.*

2. *The severity of the Law*, not bearing with the least aberration or swerving from it or transgression against it.

1. *The*

1. *The perfection of the Law. The Law is holy and the Commandment holy and just and good.* The Law is spiritual, it is a compleat and perfect rule of righteousness, and it is not for the imperfection of the Law that it doth not make men righteous, but it is because of the imperfection and corruption of men who cannot answer the perfection of the Law. Rom. 7.12.14.

1. The Law requireth a full and perfect conformity of the whole man, of all the powers of the soul and affections of the heart, and so of all the sences and parts of the body, to the strait and pure rule of the Law, that there should be nothing contrary to the Law, nothing defective or wanting. This is the voice of the Law, *Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might, and these words which I command thee this day shall be in thine heart.* The Law requireth a perfect conformity unto its self, that the whole heart and soul should be filled with the love of God, that the whole strength of the heart and soul, all the might of the inner man should be bent upon God, and carried after God in love, and so by consequent that there should be nothing in the heart or soul in the least degree contrary to the love of God, not the least love of any sin, nor the least inclination towards it; for the least declining of the heart or soul toward sin is contrary to the Law, which requireth the whole heart or soul to be Deut. 6.4, 5. This perfect love includeth perfect knowledge, faith, &c.

be given up to God in love, and that with all its ſtrength or might: yea, the leaſt remiſſion of love, the want of love in the full perfection of it, is an ἀνομία, it is againſt the Law, and condemned by the Law: the want of the perfection of holineſs and righteouſneſs in the frame of the heart and ſoul is againſt the Law. *I am the Lord your God, ye ſhall therefore ſanctifie your ſelves, and ye ſhall be holy, for I am holy.* The Lord in his Law propoſeth himſelf, his own perfect holineſs as a pattern of holineſs to men and women. So the Lord in his Law ſaith, *Thou ſhalt love thy neighbour as thy ſelf.* So that the leaſt want of love unto our neighbour, the leaſt defect in love is condemned, the leaſt inclination contrary to love is forbidden. Then again whatſoever is contrary to the right order of the affections in relation to God and our neighbour is againſt the Law, for the Law commandeth to love God with all the mind, &c. And this is the firſt and greateſt Commandment, that of love to our Neighbour is the ſecond, and therefore love to God is to hold the chiefeſt place: and ſo the weighty and principal duties of the firſt Table, *ſcil.* thoſe toward God are to be looked at as the principal, and love to our Neighbour is to be ſubordinate unto this love to God. God is to be loved for himſelf: Men are to be loved in the Lord and for the Lord. Now every inordinate affection, every diſorder of the affections this way, is againſt the

Lev. 11. 44. & 19. 18.

the Law. When the first and greatest Commandment is (as it were) turned into the second, when any man hath an higher place or greater share in thine affections then God. 2. The Law forbiddeth and condemneth whatsoever in the heart or soul is contrary to any Commandment of the Law: not only actual thoughts, but the inherent corruption, every inclination to evil, whatsoever distemper there is in the heart and soul contrary to any branch of any Command either of the first or second Table. All sin is ἀνομία whatsoever is contrary to the Law. Now the very inclination to sin is contrary to the Law and therefore sinful. Every inclination to distrust, to Idolatry, superstition, to the dishonour of God, &c. is condemned by the Law. This is the sin that naturally dwelleth in every one, the corruption of Nature propagated from *Adam*, the body of sin cross and contrary to the body of the Law in every point, in every iota or tittle. 3. All omissions of duties towards God and men are condemned by the Law. 4. All commissions of sin in thought, word, and deed, are condemned by the Law, every evil thought, every vain thought, every profane, ungodly, obscene, unchast, malicious speech, every idle word, every action contrary to the Law, grosser actions, looks, gestures. And as we are to consider the perfection of the Law: so on the the other side take notice of the severity of the Law. The Law spareth not the least sin, but denounceth a curse against

1 Joh. 3. 4.

2. Laws severity.

gainſt every one, Curſed is every one that con
firmeth not all the words of the Law to d
Deut. 27. 26. Gal. 3. 10. them, and as the Apoſtle hath it, *Curſed i*
every one that continueth not in all things writ
ten in the book of the Law to do them. Nothin
contrary to the Law can eſcape the curſe o
Heb. 2. 2. the Law. *The word ſpoken by Angels, wa*
ſteadfaſt, and every tranſgreſſion and diſobe
dience received a juſt recompence of reward. Thi
word was the Law, in the delivering where
Gal. 3. 19. of, the Lord was pleaſed to uſe the miniſtr
of Angels. Such is the ſeverity of the Law,
that it ſpareth no tranſgreſſion or diſobedi-
ence, but layeth a penalty upon every
one.

3. From the infinite purity of God. 3. *Conſider the perfect, the infinite juſtice,* *holineſs, purity, majeſty of God,* who is both the Lawgiver and the Judge, who gave his pure and perfect Law, and who will judge impartially by the Law, *Shall mortal man be more juſt than God? Shall a man be more*
Joh. 4. 17, 18, 19. *pure than his Maker? Behold he put no truſt in his ſervants, and his Angels he charged with folly. How much leſs on them which dwell in houſes of clay whoſe foundation is in the duſt.* Saith the Pſalmiſt, *O Lord my God*
Pſal. 104. 1. &c. *thou art very great, thou art cloathed with honour and majeſty, who coverеſt thy ſelf with light as with a garment: behold the Nations are as a drop of a bucket, and are counted as*
Iſa. 40. 15, 16. ch. 6. 1, 2, 3. *the ſmall duſt of the ballance: behold he taketh up the Iſles as a very little thing. All Nations before him are as nothing, and they are counted to him leſs than nothing and vanity,*

The

he Prophet *Isaiah* in a glorious vision be-
eld a representation of the divine Majesty,
ith he, *I saw the Lord sitting upon a Throne*
gh and lifted up, and his train filled the
emple: about it stood the Seraphims, each one
d six wings, with twain he covered his face,
d with twain he covered his feet, and with
ain he did fly, and one cried unto another
d said, holy, holy, holy is the Lord of Hosts,
e whole earth is full of his glory. With
hat terrour, glory and majesty did the
ord appear on Mount *Sinai*, when he pub-
hed the Law to the people of *Israel*? *There*
re Thunders and Lightnings, and a thick
d upon the Mount, and the voice of a Trum-
exceeding loud, so that all the people that
s in the Camp trembled, and Mount Sinai
altogether on a smoak because the Lord de-
ded upon it in fire, &c. And *Moses* told
e people, *The Lord thy God is a consuming*
, even a jealous God. Now lay these things
gether, the woful corruption of mans
ature every way contrary to the holy Law
God as darkness is to light, having no-
ing in it conformable to the Law, the
mberless sins of omission and commission
each person against the Law, the just
gour and severity of the Law denouncing
curse against every transgression and dis-
edience, the unspeakable, unconceivable,
finite purity, justice, majesty of God, who
both Law-giver and judge: And then
w clear is it that none can be justified in

Exod. 19. 16. 20. 18.

Deut. 4. 24. Rev. 1. 14. His eyes were as a flame of fire.

the ſight of God by any works of theirs performed in obedience to the Law?

2. The doctrine of the Goſpel declares this.

Secondly, *But there was a ſecond thing propoſed*, ſcil. *to ſhew how it appeareth by the doctrine of the Goſpel, that none can be juſtified by any works performed by themſelves in obedience to the Law.* The Angel ſaid to *Joſeph* concerning Chriſt, *Thou ſhalt call his name*

Mat. 1. 21. *Jeſus, for he ſhall ſave his people from their ſins.* He ſhall ſave them, and therefore their own works ſhall not ſave them. He ſhall ſave them from their ſins, and therefore he found them in their ſins, poor, guilty, condemned creatures, and ſuch as could not be ſaved or juſtified by their own works or righteouſneſs. The Lord Chriſt the night before he died ſaid, *This is my blood of the*

Mat. 26. 28. *new Teſtament which is ſhed for many for the remiſſion of ſins.* The Lord Chriſt did ſhed his moſt pretious blood for the remiſſion or forgiveneſs of ſins: He by his death and obedience ſatisfied the juſtice of God, for the ſins of thoſe who could not ſatisfie for themſelves by any works of righteouſneſs of their own: compare this with that of the Apoſtle, *I do not fruſtrate the grace of God,*

Gal. 2. 21. *for if righteouſneſs come by the Law, then Chriſt is dead in vain.* This ſheweth clearly that juſtification by the righteouſneſs of Chriſt and juſtification by a mans own works performed in obedience to the Law cannot ſtand together. Chriſt died to purchaſe forgiveneſs of ſins, and juſtification for his people; but if any would be juſtified by the

the Law, they go about to frustrate the grace of God, as if Christ had died in vain. *Christ is become of none effect to you, whosoever of you are justified by the Law, ye are fallen from grace:* when he saith, *Whosoever*, &c. he doth not grant that any are or can be justified by the Law, but *whosoever rely upon the works of the Law for justification*, hoping to be justified by the Law, they loose the benefit of Christs death and satisfaction. The Lord Christ is able to save them to the uttermost that come unto God by him, and therefore none of them do save themselves, or justifie themselves in any part. There is a most clear place to shew that justification by works, and justification by faith cannot stand together, that no man is justified by the Law in the sight of God is evident, *for the just shall live by faith*, or, *the just by faith shall live*, and *the Law is not of faith, but the man that doth them shall live in them.* Justification, righteousness, everlasting life and salvation, is obtained by faith in Christ, applying his righteousness to the soul; but the Law is not of faith, but the man that doth them shall live in them. The Law is a Covenant of another Nature, the man that doth the works of the Law shall live in them. There is no possibility of being justified by the Law, unless a man could perfectly fulfill it: this is impossible for any man to do. 1. Because of the corruption of his Nature which is every way contrary to the Law. 2. Because all, and far more than all that he can do for

Gal. 5. 4.

Heb. 7. 25.

Gal. 3. 11, 12.

the time to come is due debt to the juſtice of God, and cannot make the leaſt ſatisfaction for his ſins paſt, no not for any one of thoſe numberleſs ſins whereof he was formerly guilty. 3. Becauſe the beſt mans righteouſneſs is imperfect, and falleth ſhort of the perfection of the Law, & no righteouſneſs can ſatisfie the juſtice of God, but that which is compleat and perfect; and therefore the righteouſneſs and performances of the holieſt men are of no account at all in the ſight of God towards their juſtification.

Obj. Jam. 2. 24. But it may be ſaid, that the Apoſtle *James* ſaith, *Ye ſee then how that by works a man is juſtified, and not by faith only.* For Anſwer to this, I conceive, That this Apoſtle *James* here directeth his ſpeech to this end, *ſcil.* to ſhew the vanity and folly of thoſe who deceive themſelves with a ſhadow of faith, preſumptuouſly fancying to themſelves an intereſt in Chriſt, imagining that their ſins are forgiven, and their perſons juſtified by his death, ſatisfaction, and righteouſneſs, but their faith is not ſound, it is not ſuch a faith as truly receiveth Chriſt into the heart, whereby Believers are made one with Chriſt, poſſeſſing him, partaking of his ſpirit which ſtirreth them up to conform themſelves to Chriſt, to follow him, to bring forth the fruits of the ſpirit; and therefore he ſaith, ver. 20. *Faith without works is dead.* So it is a working faith which juſtifieth, becauſe ſuch a faith alone doth truly lay hold of Chriſt and his righteouſneſs: On the other ſide, holineſs and

Anſw.

good

good works do not at all juſtifie believers in a proper ſenſe, but evidence the perſons to be juſtified, becauſe they ſhew that ſuch by faith unfeigned are united unto Chriſt, whoſe righteouſneſs alone doth juſtifie, and therefore he ſaith, *What doth it profit my Brethren, if a man ſay he hath faith and have not works? Can faith ſave him?* He ſpeaketh of ſuch as ſay they have faith, not of thoſe that have a lively ſaving faith indeed. So *ver.* 19. he ſpeaketh to ſuch, *Thou believeſt that there is one God; thou doſt well, the Divels alſo believe and tremble.* So that he ſheweth that a dead faith is but ſuch a faith as the Divels have, which is far from juſtifying and ſaving thoſe that have it. ver. 14.

Anſw. 2. 2. *I conceive his meaning is, that holineſs and the fruits of faith do declare and manifeſt true believers to be juſtified before men.* A man will ſay thou haſt faith and I have works; ſhew me thy faith without thy works, and I will ſhew thee my faith by my works: as if he had ſaid, Natural life ſhews it ſelf by the motions and actings of life: ſo doth ſpiritual life evidence it ſelf by the motions and actings of ſpiritual life. True faith embracing Chriſt and his righteouſneſs for juſtification, is a principle of ſpiritual life: Thou therefore who pretendeſt to have this faith, how canſt thou make it appear, how canſt thou ſhew or declare it, when thou putteſt forth no motions or actings of ſpiritual life? ver. 18.

The uſe of this may be,

1. *Use.* The misery of all out of Christ.

1. *To shew us the miserable and woful estate of all that are not in Christ.* They are no justified, they cannot be justified in that condition, for there is no way for men to be justified in the sight of God by any works of their own performed in obedience to the Law, and if they be not justified, then they are condemned, there is no middle estate between these two. So the Apostle implieth, where speaking of those that are in Christ, he saith, *It is God that justifieth, who is he that condemneth?* Rom. 8. 33, 34. This sheweth that they that are justified and accepted as righteous in the sight of God are not condemned, and so on the contrary, they that are not justified are condemned: All then that are not in Christ are in the state of condemnation, so it is implied, ver. 1. *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit.* So on the other side, there is no justification, no salvation to them that are not in Christ Jesus, *He that believeth not is condemned already,* Joh. 3. 18. he is condemned for his sin, the sentence of condemnation is passed upon him by the Lord, and he wanteth a sound saving faith to lay hold on Christ, and his righteousness, whereby alone he might be justified and freed from the sentence of condemnation, and therefore while poor souls remain in this condition, what can they do, but *treasure up wrath against the day of wrath, and the revelation of the righteous judgement of God?* Rom. 2. 5. People may attend upon ordinances, perform

divers

divers duties in publick and in private, and yet ſtill lye under the ſentence of condemnation: They may make ſome kind of reformation, refraining from ſome outward groſs acts of ſin, they may be civil and orderly in their converſations above many other, and yet the wrath of God may ſtill abide upon them. In this caſe it is not enough to alter your courſe in ſome things, but your ſtate and condition muſt be altered: nothing can help you while you are out of Chriſt and ſtand upon your own bottoms. *Iſrael which followed after the Law of righteouſneſs hath not attained to the Law of righteouſneſs: Wherefore? Becauſe they ſought it not by faith, but as it were by the works of the Law.* Thoſe *Iſraelites* that were zealous of the Law, and ſought to be juſtified by it, while they were not in Chriſt their zeal was not according to knowledge, and they might take a great deal of pains, and uſe earneſt endeavours to attain Righteouſneſs, to approve themſelves juſt in the ſight of God, but all was in vain: they attained not to ſuch a Righteouſneſs as could bear them out in the ſight of God, the righteous Judge of all the world. They were like men that run very ſwiftly, but run quite out of the way and never come near the mark. Rom. 9. 31, 32.

But ſome may ſay Our caſe is not like that of the unbelieving Iſraelites; for we look for juſtification, forgiveneſs of ſin and ſalvation by Jeſus Chriſt. Obj.

Answ. I Answer; *It is not the hearing of Christ preached nor an historical faith*, believing that none can be justified but by the righteousness of Christ, *no nor a conceipt that we are justified by him*, that makes your case differ in the main from that of unbelieving *Israelites:* ye have some Notions which they had not, but ye are in the same state wherein they were, *i. e.* ye are out of Christ, and therefore while ye content your selves with this condition, your endeavours after righteousness are like those that run out of the way.

And therefore in the second place, *See your extream need of the Lord Jesus, and go out of your selves, flee to him, and give your souls no rest untill ye are found in him.* Consider, as ye cannot be justified by your own righteousness or works done in obedience to the Law, whether ye look upon your selves as ye are in your selves, or upon the purity, perfection, and severity of the Law, or upon the infinite justice, holiness or majesty of God; so on the contrary, Christ and none but Christ is able to justifie you by his righteousness in all these respects.

1. *He is a Lamb without spot and blemish*, and that from the first moment of his conMat. 1. 20. ception. So the Angel said to *Joseph*, *Thou Son of David fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the holy Ghost*, the blessed Spirit framing Job. 14. 30. a body for Christ in the womb of a Virgin, free from all stain of sin, There was never any thing in him contrary to the perfect pu-

rity

sity of the Law, no inclination to evil. Saith he, *The Prince of this world* cometh, and *hath nothing in me.* Satan could find nothing of his in Christ to fasten upon, no sinful infirmities or Corruption in the least degree; and therefore in respect of Christ himself, he could have no power by his instruments to take away his life: but in regard of the sins of others which he took upon himself, and for which he voluntarily gave himself an offering and a sacrifice.

2. *If we look to the Law, Christ hath that in him which is wanting in us, he answereth the exactest Purity and highest perfection of the Law.* He was perfect in Love. That which we have, *Psal.* 40. is applied to Christ by the Apostle, *Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt offering and sin-offering hast thou not required: then said I, Lo I come, in the volumn of the Book it is written of me, I delight to do thy will O my God, yea thy Law is within my heart:* his heart was filled with the love of God, and full of the Law of God, he was freely ready to do or suffer any thing for his Fathers glory. As the Law is holy, so he is the holy and the just one. As the Law is spiritual, so he was annointed with the holy Ghost. He received the spirit not by measure. He is a quickning spirit. As the Law is a perfect rule of Righteousness: so Christ fulfilled all Righteousness. Psa 40. 6, 7, 8 Heb. 10. Mat. 3. 15.

3. *He endured the uttermost rigour and severity of the Law.* He bare the penalty of it, *Cursed is every one that continueth not in all*

things

things which are written in the book of the Law to do them: Then it followeth, *Christ hath*
Gal. 3. 10. 13. *redeemed us from the Curse of the Law, being made a Curse for us, for it is written, Cursed is every one that hangeth on a Tree*, The Curse of the Law is enough to swallow up all the guilty souls in the world, and to keep them under for ever, but Christ bare this Curse and overcame it, he payed the uttermost farthing that was due to the justice of God for the sins of his people: he fully discharged all those vast summs wherein they were indebted.
Eph. 5. 2. Saith the Apostle, *Christ hath loved us and given himself for us, an offering and a sacrifice*
Heb. 9. 14. *to God for a sweet smelling savor. Christ through the eternal spirit offered himself without spot to God.* What tongues of men or Angels are able to declare the weight and worth of that which is noted in this expression, That Christ gave himself an offering and sacrifice for sins; What could the extreamest severity of the Law require more than this, when the Son of God gave himself to satisfie it.

4. *He is every way able and fit to stand before the infinite justice, purity, holiness, Majesty of God*; he is the express Image of his Fathers person, and the brightness of his glory; and he is able to bear the brightness of his glory. Of him the Father witnessed,
Mat. 3. 17. *This is my beloved Son in whom I am well pleased*:
Phil. 2. 6. *He being in the form of God, thought it no robbery to be equal with God.* He being God and man, as he was man did undergo the penalty and Curse of the Law, and by the power

power of his Godhead overcame it, and being God and man, he is able to bear the brightneſs of his Fathers glorious Majeſty, and to ſtand before his perfect juſtice: ſaith the Scripture, *When he had by himſelf purged our ſin, he ſate down on the right hand of the Majeſty on high.* Heb. 1. 3. Now then in as much as the Lord Chriſt is every way a compleat and moſt perfect Saviour, Labour out of a deep ſenſe of your loſt condition in your ſelves, and your extream need of him, his ſatisfaction and righteouſneſs, to go out of your ſelves, to break off your ſins by repentance, to flee to Chriſt, to cloſe with him by faith unfeigned; that being found in him, his righteouſneſs may be imputed to you of God, and accounted yours, and ye may be accepted through him: Be exceedingly earneſt with the Lord to work in you that pretious faith of his elect: Cry unto him to ſtretch out his hand, to put forth the divine power of his ſpirit and grace, to draw you effectually that you may come to Chriſt, and being cloathed with his righteouſneſs, ye may not be found naked, but the ſhame of your ſins may be covered, and ye may have holy boldneſs and confidence before the Lord. What a bleſſed priviledge hath the ſoul which can ſay with the Apoſtle, *I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me and gave himſelf for me.* Gal. 2. 20. How happy ſhalt thou be, if finding thy ſelf in Chriſt, and finding

finding Christ dwelling in thine heart, thou canst assure thy self that thou art washed in his bloud from all thy sins, that he hath crossed all thy sins out of the Debt Book of Gods justice, that he is thine Advocate with the Father, and the propitiation for thy sins, pleading thy cause at the right hand of God, and bearing thy name among the rest of the *Israel* of God, upon his breast-plate for a memorial continually: Bend thy care and endeavour to the uttermost toward this one thing necessary, to make sure of Christ, and his most perfect Righteousness.

5. *Renounce all trust, abhor any degree of confidence in thine own Graces, duties, services.* Grow in grace and in the knowledge of the Lord Jesus Christ, watch alwayes, fear alwaies, bring forth much fruit, labour to do holy duties in sincerity with fervency of spirit, strive after perfection more & more, that thou maist fill thy mouth with arguments, abundance of evidence, that thou art truly united unto Christ by a lively principle of faith unfeigned, and so justified by his Righteousness; but do not entertain the least thought that way, as if all that thou hast done or canst do should make the least satisfaction to the justice of God for any of thy sins, or any way help toward thy justification: In a word, *Take heed of splitting thy soul against either of these two Rocks*, either on the one side deceiving thy self with a dead faith without holiness and fruits of faith, and so thinking thy sins to be pardoned, and thy person justified, when it

is

is nothing so: Or on the other side resting with any confidence upon any graces or duties. Labour after these, and look upon them as evidences of the soundness of thy faith, but lean not upon them as grounds to support thy faith. So much for the Negative.

Affirmatively. Sect. 2.

Let us now consider the Affirmative, whereby it may appear how and in what regard the moral Law is declared to be established by the doctrine of Faith. I conceive the Law is established in five respects:

First, *By that full obedience performed to the Law by the Lord Jesus Christ.*

Secondly, *By that full satisfaction which he made to the Law in bearing the penalty of it.*

Thirdly, *In the imputation of his perfect Righteousness to Believers.*

Fourthly, *In that he establisheth the Law as a Rule of obedience for his people.*

Fifthly, *In that he conformeth his people to the Law*: and these may be so many branches of the general point, and therefore so many special points of doctrine.

1. Then observe this point, *That the Lord Jesus Christ did establish the Law by fulfilling it*: or, *He did perform full and perfect obedience to the Law, and so establish the Law*: Wherein you may note two particulars,

First, *That Christ did fulfill the Law.*

Secondly, *That in fulfilling it he did establish it,*

1. Of the former; So he said, *Think not that I am come to destroy the Law and the Prophets,*

I am

Mat. 5. 17. *I am not come to destroy but to fulfill.* I conceive this speech was delivered soon after the Lord Christ began publickly to preach, and this was seasonable to prevent or remove dangerous prejudices or mistakes. For besides that general expectation of the Messias about that time, the Scepter being departed from *Judah*, and they being subject to a Forreign yoak, there were many extraordinary things which happened at the Birth of Christ; Then the Testimony which *John Baptist* gave him, Mat. 3. 16, 17. the Heavens opening, the holy Ghost descending upon him in the visible form of a Dove, God the Father by an audible voice from Heaven, proclaiming this is my beloved Son in whom I am well-pleased; His fasting forty days and forty nights when he was led of the spirit into the Wilderness to be tempted of the Divel; Mat. 4. His wonderful diligence in preaching in divers places; His glorious miracles in healing all manner of sickness and diseases, especially in delivering those that were possessed with Divels; The great multitudes of people following him from *Galilee*, *Decapolis*, *Hierusalem*, *Judea*, and from beyond *Jordan*, in somuch that his fame was spread abroad suddenly beyond the borders of the Land of *Israel* throughout all *Syria*: These and the like things might well raise the peoples expectation, and give them occasion to look for some notable change to be wrought by him: and as men are lead by divers principles, are upon such occasions apt to fancy some one thing some another; so it is likely the

the moſt did expect that he ſhould ſet up an earthly Kingdom; ſome might think that he would take away the Law, which God delivered to their Fathers by *Moſes*, and the doctrine of the Prophets, and hereupon ſome might ſeek advantage to diſparage his perſon and his doctrine; others might hope that he would open a door for carnal liberty, as in our dayes upon occaſion of far leſſer changes, ſome have embraced ſtrange fancies, as if the time were come to caſt off thoſe ordinances, which Chriſt hath appointed to be uſed until the end of the world, as if an univerſal liberty muſt be granted to all corrupt opinions, Hereſies, Blaſphemies, under colour of favouring tender Conſciences. Now the Lord to remedy theſe things, telleth plainly that He came not to deſtroy, but fulfill the Law and the Prophets.

1. *He fulfilled* the *Ceremonial Law*, by *exhibiting the ſubſtance of thoſe Types*, and accompliſhing thoſe things which were ſignified and repreſented by them.

2. *He fulfilled the Prophets, verifying their propheſies*, teaching, doing, and ſuffering that which they foretold.

3. *He fulfilled the Moral Law.* 1. *Doctrinally rejecting the corrupt interpretations then received*, and giving the true and full ſenſe of the Law. 2. *He fulfilled the Law practically*, by performing full and perfect obedience to the Law, which is the thing in hand: So he laid before, *It becometh us to fulfill all Righteouſneſs. God ſent forth his Son made of a woman*

Mat. 3. 15. Gal. 4. 4.

woman under the Law, He was made under the Law by his own voluntary act, taking upon him the Nature of man, and the office of a Mediatour between God and men (though as God he was the Lawgiver;) and therefore having put himself into this estate, he was bound to obey the Law fully in every particular, and could not have failed in one jot or tittle without being guilty of sin; and therefore all those Texts which declare his perfect Righteousness being compared with this, do prove that he performed perfect obedience to the Law: So where *Stephen* calleth him *the just one*, and *Paul* saith, *He knew no sin, scil.* no sin either original or actual, either of commission or omission, in thought word or deed: and *Peter* saith, *He was a Lamb without blemish and without spot, who did no sin, neither was guile found in his mouth*: and that *he suffered for sins the just for the unjust*: these and the like passages compared with that place, prove that he performed perfect obedience to the Law, for being as was said made under the Law, it was absolutely necessary that he should fulfill it, that he might approve himself to be the just one, knowing no sin, a Lamb without blemish and without spot, &c. because every ἀνομία whatsoever is against the Law is sin, whatsoever is contrary to the Rule of the Law, whatsoever is defective and falleth short of the perfect purity of the Law is sin; and therefore in as much as the Lord was made under the Law, and yet was found to be without all

Act. 7. 12.
2 Cor. 5. 21.
1 Per. 1. 19.
1 Pet. 2. 22,3, 18.

all ſpot of ſin, when he offered up himſelf in ſacrifice, and poured forth his blood for the ſins of the world: It is moſt clear, that he performed full and perfect obedience to the Law, and this was neceſſary:

1. *That he might be a perfect High Prieſt.* The Prieſt in the old Teſtament being a Type of Chriſt, was to be without outward blemiſh in his perſon or body, *No man that hath a blemiſh of the ſeed of Aaron the Prieſt, ſhall come nigh to offer the offering of the Lord made by fire*: and in the next Chapter, there is a ſevere threatning againſt any of *Aarons* poſterity, if having any legal uncleanneſs upon them, they ſhould preſume to meddle with the holy things of the Tabernacle: ſuppoſe they were polluted with Leproſie, or a running Iſſue, or by touching an other that was unclean, &c. This figured the perfect purity and holineſs of Chriſt, the true and eternal High-Prieſt, who was to offer up himſelf in ſacrifice to God, for ſuch an High-Preiſt became us, who is *holy, harmleſs, undefiled, ſeperate from ſinners, made higher than the Heavens*, who needeth not dayly as thoſe High Prieſts, to offer up Sacrifice, firſt for his own ſin, and then for the ſins of the people, for this he did once, when he offered up himſelf. He is an High-Prieſt, holy, harmleſs, undefiled, ſeparate from ſinners, and whereas the High-Prieſts of the old Teſtament were ſubject to ſin, and therefore needed to offer ſacrifice for their own ſins, as well as for the peoples; He being free from ſin offered not,

Lev. 21. 21.

Chap. 22. 3.

Heb. 7. 26, 27.

needed not to offer for any ſins of his own: They offered dayly, often renewing their offerings, becauſe they were imperfect, and had reſpect to the perfect offering of Chriſt, but he offered himſelf once for all for the ſins of his people; His ſacrifice being moſt perfect and compleat, never to be renewed.

2. *It was neceſſary that the Lord Chriſt ſhould perform full and perfect obedience to the Law, that he might be a pure offering, a ſpotleſs ſacrifice to take away the ſins of his people.* How much more ſhall the *blood of Chriſt*, who
Heb. 9. 14. through the eternal ſpirit, *offered himſelf without ſpot to God, purge your Conſcience from dead works to ſerve the living God?* That the vertue and efficacy of Chriſt's blood might reach to the inward man, and purge the ſoul and Conſcience from ſin: it was neceſſary that he ſhould offer up himſelf a ſacrifice without ſpot, as one whom the Law could not charge with the leaſt aberration or ſwerving from the perfect purity of it.

The ſecond particular noted was, that *the Lord Chriſt by fulfilling the Law, did eſtabliſh it.* Here we may conſider,

Firſt, That *God gave man his Law in the Creation*, writing a perfect Law of Righteouſneſs and true holineſs in the mind and heart of the firſt man and woman, *God created man in his own Image, in the Image of God*
Gen. 1. 27. *created he him, male and female created he them.* Now what was this framing of man in the image of God, but the faſhioning of his heart

heart and ſoul according to the wiſdom, purity, holineſs and righteouſneſs of God, which was the writing and imprinting his Law upon the ſoul of man, as he gave to other creatures natural properties, and natural inſtincts according to their ſeveral kinds, each of which was a Law unto them, *ſcil.* the Law of their Creation. So he imprinted the likeneſs of his own wiſdom, Righteouſneſs and holineſs upon the firſt man and woman, as the Law of their Creation. Now this likeneſs of God, his holineſs and Righteouſneſs imprinted upon the ſouls of our firſt parents, was the ſame for ſubſtance with that moral Law written in the Scriptures; for as the moral Law written in the Scriptures is a declaration of the wiſdom, Righteouſneſs and holineſs of God, and a rule of Righteouſneſs and holineſs to men: So was that Image and likeneſs of God imprinted upon the ſouls of the firſt man and woman: It was the moral Law written in their hearts and minds. See Eph. 4. 24. & Col. 3. 10.

Secondly, *Conſider that the great miſchievous deſign of the Devil,*

1. *Was to deſtroy this Law of God written in the heart of man,* to deface the likeneſs of God, his wiſdom, holineſs and Righteouſneſs, in their ſouls, to make void and aboliſh the Law of mans Creation for ever; that none of mankind ſhould ever have either knowledge or ability or will to do any thing pleaſing unto God; and therefore the Apoſtle declaring the woful ruines of mankind brought upon them by ſin and Satan, and ſhewing what all are

Rom. 3. 10, 11. by nature, saith, *There is none Righteous, no not one, there is none that understandeth, there is none that seeketh after God*; none Righteous, none able to please God, none that understandeth, none that know how to do it, none that seek after God, none that have a will truly bent and resolved upon it.

2. *To subject and enslave the souls of men* Rom. 8. 2. *and women to a contrary Law*, to the Law of sin and death, called a Law of sin in regard of the nature of it, and a Law of death and destruction in respect of the end toward which it leadeth: His design was to fill the souls of men with darkness, errour, false conceits about things that concern salvation, with rebellion against God, and his Law, with lusts and corruptions, inclining him to all manner of sins against the Law, and therefore it is said, *they are all gone out of the way*, Rom. 3. 12. they have a Law of sin in their hearts and souls, that hath turned them quite out of the way, to which the Law of God directed them, and set them in a course directly contrary to it.

3. *I conceive the Devil herein aimed at two things:* 1. *The dishonour of God.* 2. *The destruction of mankind*, exercising his malice both against God and man. 1. The Devils being cast down by the justice of God from their glorious estate and habitation for their Apostacy from God, and reserved under chains in darkness, acted an high degree of rebellion against God, opposing him in his Soveraignty, in his legislative power and Authority,

thority, ſtriving to aboliſh the Law, and to deface the likeneſs of God's holineſs out of the minds of all mankind for ever, that God ſhould have none amongſt the children of men, to ſerve, obey, and honour him, but all of them ſhould become ſlaves and vaſſals to the Devils, being led captive by them at their will. 2. They aimed at the deſtruction of mankind, to bring them into the ſame condemnation with themſelves, by blotting out the Law written in their minds according to which they ſhould have walked, and according to which they ſhall be judged, and bringing them under a contrary Law of ſin and death: ſo then God having written this Law in the ſoul, and the Devil having blotted it out, and brought mankind under a contrary Law of ſin.

In the third place let us conſider the work of the Lord Jeſus Chriſt that was to deſtroy the works of the Devil. Saith the Apoſtle *John*, *He that committeth ſin is of the Devil, for the Devil ſinneth from the begining; for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* He that committeth ſin, he that maketh ſin his buſineſs, ſinning with the full bent of his will, is of the Devil; He remaineth in that condition into which the Devil brought mankind at the firſt, ſubject to the Law and power of ſin, which is quite contrary to that Law of righteouſneſs and holineſs which God imprinted upon the ſoul of man in the Creation; for the Devil ſinneth from the beginning, he 1 Joh. 3. 8.

sinned and fell from God, and he drew men into sin, and still leadeth them on in a course of sin and disobedience against God. Now (saith the Apostle) for this purpose the Son of God was manifested, that he might destroy the works of the Devil: He doth not say barely that the Son of God destroyed the works of the Devil; but for this purpose the Son of God was manifested, that &c. one great work of the Devil, as ye heard, was to deface the likeness of God in the soul of man, and to bring him under a Law of sin. This work among others, Christ came to destroy, where note, 1. That no meer Creature was able to destroy this work of the Devil.

Obj. It may be some may think that good and holy Angels might be as able to undo this evil work, as Devils or evil Angels were to do it.

Answ. But it is not so, the reason is not because the good Angels have less power than the Devils, but because of the nature of that work of the Devil, for the work of the Devil was a destroying work, as hath been shewed; it was the destroying of the Law of mans Creation which was written in his soul, the defacing and blotting out of Gods hand-writing, the likeness of Gods holiness, and the subjecting of man to the destroying Law of sin; it was the taking away of mans spiritual life, by dividing him from God the fountain of life. Now to destroy or undo this destructive work of Satan, is to abolish that Law of sin and death in man, and to write that contrary

Law

Law in the ſoul of man, which Satan had blotted out, that is to reſtore man to the likeneſs of God, to faſhion him again after the Image of God, in knowledge, Righteouſneſs, and holineſs, to raiſe man, whom Satan had murdered, to ſpiritual life. Now it requireth a far greater power to repair and reſtore, then to deſtroy, one Murderer may take away life, all the Angels in Heaven, nor all the men on earth cannot reſtore life to the dead: None but the living God can do it, who is the fountain of life: So the Devil, and man yeilding to the Devils ſuggeſtion, could deſtroy ſpiritual life. The Law written in the heart of man, that primitive perfection and integrity of mans Nature framed after the Image of God, in knowledge, righteouſneſs and holineſs, but no meer Creatures, none but the Prince of life, the ſupream Law-giver, by whom all things were made, could reſtore ſpiritual life, write this primitive Law in the ſoul of man.

But it may be Objected, That this work which the Apoſtle *John* ſaith Chriſt came into the world to do, is a work of deſtroying. *Obj.*

I Anſw. We are to conſider the object of this deſtroying work of Chriſt, what it was that Chriſt deſtroyed; that was a deſtructive work wrought by the Devil that great deſtroyer and Murderer: Chriſt came to deſtroy that deſtruction which Satan had wrought; & to deſtroy deſtruction is to repair and reſtore that which was deſtroyed, to deſtroy death is to *Anſw.*

restore life: So the Apostle speaking of the Resurrection of Believers to glory, saith *When*
1 Cor. 15. 54. *this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory.* Death had slain thousands of Saints, and Christ by restoring them to life, raising them to immortality and everlasting life, shall swallow up death in victory: So in the Pro-
Hos. 13. 14. phecy of *Hosea, I will ransome them from the power of the grave, I will redeem them from Death, O death I will be thy Plague, O Grave I will be thy destruction.* The Lord may be said as it were to kill death, and to destroy or bury the grave, when he ransometh his people from death and the grave, and raiseth them up to everlasting life: So in this case, when Christ is said to destroy the destructive works of Satan, ye must understand that he was to restore that which Satan had ruined. This no meer Creature in Heaven and Earth was able to do; and therefore in the second place, the Son of God undertook it, it was a work of Almighty power to restore the Law of mans Creation, spiritual life, the Likeness of God, his Righteousness and Holiness to any of *Adams* posterity, to any of the seed of the woman, and to inable any of them to perform full and perfect obedience to the Law: None but God could do it, and therefore the Son of God, who is very God performed it. The Devil seemed for ever to have deprived mankind of the Image of God, and for ever

to

to have disabled all the Sons of men from fulfilling the Law, but the Son of God confounded Satan herein, and destroyed this destroying work of the Devil, by restoring that which he had destroyed, by framing one of *Adams* posterity, one of the seed of the woman, after the Image of God in righteousness and holiness, and inabling him perfectly in every point to fulfill the Law.

Thirdly, *The Apostle shews how the Son of God performed this great work, it was by the manifestation of himself; For this purpose the Son of God was manifested*, &c. His manifestation was his incarnation, his being made flesh, taking the nature of man into the unity of his person, for the Son of God in his divine nature is invisible, not manifested, but when he became Man he was manifested and made visible, and so framed this humane nature thus united to his God-head after the image of God in perfect Righteousness and holiness, and inabled it to perform full and compleat obedience to the Law. And thus the work of Satan was destroyed, one of the Sons of *Adam*, one of the seed of the woman after the fall of mankind, being inabled to fulfill the Righteousness of the Law.

Fourthly, *Ye may note by the way, that I do not speak of this as the full sense of this Text*, as if this were all that Christ did in destroying the works of the Devil, and in restoring what he had ruined, but I speak of it as a part of the Apostles meaning, and a part of that work of Christ concerning the point in hand.

Fifthly,

Fifthly, *Observe that by this work Christ established the Law:* For first, *As the Law was given to man, so the Son of God took upon him the nature of man, and subjected it to the Law,* as it is said, he was made under the Law. 2. *He wrote this Law of perfect holiness and Righteousness upon this humane Soul,* thus united to his God-head. 3. *In this nature of man, He perfectly fulfilled the Law, by all which he acknowledged the Law to be a perfect Rule of Righteousness,* which as man, he was bound to obey, and so did really confirm and ratifie the Authority of it, whereas on the contrary, they that taught men to seek justification, and to approve themselves as Righteous in the sight of God, by their own personal works of obedience to the Law, though they pretended to magnifie the Law, they did make void the Law, because their Righteousness was far short of what the Law required; and therefore to profess that they looked to be justified or found Righteous in the sight of God by their own imperfect works done in obedience to the Law, was to accuse the Law of imperfection, and so to make void the Law. Saith *David, The Law of the Lord is perfect,* and therefore none can be justified by the Law, unless their Righteousness be perfect. Now for sinful men whose natures are contrary to the Law, whose sinful omissions and commissions are numberless, whose best works are exceedingly imperfect and defective, to profess themselves justified by the Law, is to deny the perfection

Psal. 19. 7.

of

of the Law, and so to abolish or make void the Law.

So much for the first particular point comprehended in the general doctrine. The second is this:

That the Lord Jesus Christ established the Law by making full satisfaction to the Law: where note two particulars: Sect. 2.

1. *That Christ did make full satisfaction to the Law.*

2. *That hereby he did establish it.*

1. For the former, When Christ was gloriously transfigured upon a certain mountain in the sight of three of his Disciples, Behold there talked with him two men, which were *Moses* and *Elias*, who appeared in glory and spake of his decease, which he should accomplish at *Jerusalem*. These two holy men of God, who many ages before had been taken out of this world, by an extraordinary dispensation of God, were sent to meet the Lord Christ upon this Mount; and why these two? *Moses* was the Lawgiver, I mean the ministerial Law-giver, the Minister, Servant, or Instrument of the Lord, by whom God who is the only authentical, the supream Law-giver, delivered, and as it were handed over his Law to the people of *Israel*; *Elias* was one of the most eminent among all the Prophets, and exceeding zealous of the Law, and by an extraordinary warrant from God, slew divers hundreds of false Prophets for Idolatry, and for teaching the people to transgress the Law, Luk. 9. 30, 31. 1 King. 18. 40, & 19. 14, 15, 16, 17.

and

and when he complained againſt *Iſrael* for their heinous ſins againſt the Law, the Lord directed him to annoint *Hazael* to be King over *Syria*, *Jehu* to be King over *Iſrael*, and *Eliſha* to be Prophet in his ſtead, as ſo many executioners of Gods juſtice upon backſliding *Iſrael* for their horrible ſins againſt the Law. It ſeemeth then that theſe two were ſent to ſhew that the Lord Jeſus Chriſt was he of whom the Law and the Prophets ſpake, whom the Ceremonial Law ſhadowed out by Types and Figures, who was to perform full obedience to the Moral Law, and make full ſatisfaction for the tranſgreſſions of men againſt the Law, and to accompliſh what was toretold by the Prophets; and it is ſaid expreſly, that they ſpake of his deceaſe, which he ſhould accompliſh at *Hieruſalem*. They ſpake of his death and ſufferings, whereby he ſhould make full ſatisfaction for the ſins and tranſgreſſions of men againſt the Law, and fulfill the ſayings of the Prophets. It is not barely ſaid he ſhould dye or ſuffer death, but that he ſhould ἐξοδὸν πλησῦν accompliſh his deceaſe, He ſhould fully and compleatly ſuffer ſuch a death as ſhould make full ſatisfaction to the Law: He ſhould undergo the full penalty of the Law, and make full payment of all the debts which the Law could charge upon his people. To make this appear more clearly, conſider theſe particulars:

1. *That the Lord Jeſus Chriſt was very God, in the beginning was the word, and the word* Joh. 1. 1, 2, 3.

was

was with God, and the word was God, the ſame was in the beginning with God, all things were made by him, and without him was not any thing made that was made. The Son of God is called the word, God the Father manifeſting himſelf by the Son, as a man maketh known his mind by his words or ſpeech. There is the coeſſential word of God, and there is the declarative word of God; the Son of God is the coeſſential word of God, of the ſame eſſence with God the Father. The declarative word of God is that which we have in the holy Scriptures: So Chriſt prayed to his Father for his people, *Sanctifie them through thy Truth, thy word is truth.* *For this cauſe*, ſaith the Apoſtle, *thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God which worketh effectually in you that believe.* Theſe and the like places ſhew the folly of thoſe who ſeem to hold, that there is no other word of God but Chriſt, whereas it is plain, that the holy Ghoſt calleth the word written in the Scriptures, and the word preached and taught according to the Scriptures, the Word of God, *ſcil.* his declarative word, but Chriſt is the coeſſential or co ſubſtantial word of God: and here it is ſaid, He was in the beginning, declaring his eternity, when the world and the creatures in it were made, He was not made, but he was from eternity, before all things; and accordingly he ſaith to his Father, *O Father glorifie*

Joh. 17. 17.
1 Theſ. 2. 13.

Joh. 17. 5.

glorifie thou me with thine own self, with the glory which I had with thee before the world was, that is, from all eternity. And the word was with God, that sheweth the personal distinction betwixt the Father and the Son, who are one God and two distinct persons, then his God-head is expresly asserted. And the word was God, the same God with the Father, all things were made by him, and without him was not any thing made that was made, all the Creatures were made by Christ of nothing, and therefore he is very God, *for by him were all things created that are in Heaven and that are in Earth, visible and invisible*, whether they be Thrones or Dominions, or Principalities or Powers, all things were Created by him and for him, and he is before all things, and by him all things consist, not only all visible Creatures on Earth, but also all the glorious Angels of Heaven were created by him, and his eternity is declared, *He is before all things, his Almighty power is asserted, by him all things consist.* The frame of the world would fall in peices, the Beings of the Creatures would be disjoynted, dissolved, did not his Almighty Arm hold all together: He upholdeth all things by the word of power, and least any blasphemous adversary of Christ his God-head should object that Christ might create the world as an instrument and inferiour Agent under the Father. The Apostle telleth us, All things were created, not only by him, but also for him: He is the principal Agent, and he is the end

Col. 1. 16.

Heb. 1. 3.

end of the Creation: They were made for his glory, a clear evidence to prove him to be very God, the same God with the Father, for it is the peculiar Prerogative of God to be the highest of the whole Creation, for whom all things were made; for of him, and through him, and to him are all things; to him in this place, and for him in the other, have the same sense, and the original is the same in both, εἰς αὐτὸν. The Apostle shews, *That Christ being in the form of God, thought or judged it to be no Robbery to be equal with God*, in all eternity he was in the form of God, he was really, properly, essentially God, and therefore judged it to be no robbery to be equal with God. This cutteth off all cavils, for how could it have been less then an high degree of robbery or Sacriledge, for any one that was not as truly and properly God as the Father, even the same God with the Father, to judge himself equal with God, in as much as God the Creator is infinitely above the most excellent of the Creatures.

Rom. 11. 36. Phil. 2. 6.

Secondly, *He took upon him the Nature of man, the word was made flesh.* The eternal word or Son of God who was before all time, without beginning of dayes, was pleased in the fulness of time to be made flesh, not by transmutation, but by assumption, not by turning his unchangeable God-head into flesh, but by taking flesh, that is, a true humane Nature, soul and body, into the unity of his person, so uniting the nature of man to his

Joh. 1. 14.

his God-head, as to make it properly his own, to become one person with himself, the God-head being never separated again from the manhood, nor confounded with it, both natures remaining distinct, but never divided from each other, the same Christ remaining perfect God and perfect man: so where it is shewed that being in the form of God, &c. it followeth, *But made himself of no reputation, and took upon him the form of a Servant, and was made in the likeness of men, and found in fashion as a man*, &c. And without controversie great is the mystery of Godliness, *God was manifest in the flesh*. This is indeed a great mystery, of such an height and depth, and far exceedeth the reach of mens understandings, yet a most certain and infallible truth to be received by faith, *and it was necessary the Redeemer of mankind should be both God and man*, that he might satisfie the justice of God, and bear the penalty of the Law due to the sins of the world. First, It was necessary that he should be God.

Phil. 2. 7, 8.

1 Tim. 3. 16.

1. That he might inable the humane nature to bear the weight of Gods wrath and revenging justice to support the manhood from sinking under it, and being swallowed up of it, *whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it*; death had taken a prisoner whom it was no way able to hold, Jesus Christ as he was man, suffered death, and lay dead in the grave, but as he was God, he raised his humane nature from the dead.

Act. 2. 24.

Secondly,

Secondly, *That the infinite worth and excellency of his God-head might make his ſufferings of ſufficient value to ſatisfie the juſtice of God,* and the ſeverity of the Law for the numberleſs ſins of the world, the ſame man that ſuffered being one perſon with God, and ſo his ſufferings, being, though not the ſufferings of the God-head, yet the ſufferings of God, that is, the ſufferings of him who is God, and therefore it is ſaid, that *God hath purchaſed a Church with his own blood.* And what is there, which the blood of God was not ſufficient to purchaſe? Secondly, *It was neceſſary Chriſt ſhould be man, that he might ſatisfie the Law, and bear the penalty.* Act. 20. 28.

1. *That he might be ſubject to the Law*; for it was impoſſible that the God-head ſhould be made under the Law, becauſe the Law received its Authority from God, and therefore could have no Authority over him; therefore he was made of a womnn, and ſo made under the Law.

2. *That he might be in a capacity to ſuffer the full penalty of the Law*; for it is impoſſible for the God-head which is the fountain of life to dye, or to bear the Curſe, being the fulneſs of bleſſedneſs: and therefore ſaith the Apoſtle, We ſee Jeſus who was made a little lower then the Angels for the ſuffering of death. He that being very God, was infinitely higher then the Angels, took into the unity of his perſon, a nature a little lower then the Angels, *ſcil.* the nature of man, and that for the ſuffering of death, and ſo for the ſatisfying of the Law. Heb. 2. 9.

3. *That He might make Satisfaction to the Law*, and bear the punishment of it in the same nature of man, in which the Law was transgressed and broken; for verily, He took not on him the nature of Angels, but He took on him the seed of *Abraham*, wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people, to make satisfaction for the transgressions of the people against the Law, and to reconcile them to God the Law-giver.

Heb. 2. 16,17.

3. *He took upon him the guilt of mens sins, putting himself into the state, and standing in the state of guilty sinners*, as it were putting his Name into their Bond, and voluntarily taking their debts upon himself; all we, like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. If the whole Congregation sinned, they were to bring a young Bullock to be offered for their sin, and before it was killed, the Elders of the Congregation representing all the people under the Government, were to lay their hands on the head of the Bullock before the Lord: It seemeth by this Ceremony, they did as it were put off the sins of all the people from the guilty sinners, upon the Sacrifice: So the Lord Christ, before he suffered for the sins of his people, first took upon himself the guilt of all their sins, for he hath made him

Isa. 53. 6.
Lev. 4. 15.

to

to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him, the guilt of mens ſins was imputed unto him, and put upon his account, as his righteouſneſs is imputed to Believers, and accounted theirs. 2 Cor. 5. 21.

4. *He ſubjected himſelf to the Curſe of the Law, due to men for their ſins againſt the Law*; for it is written, *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them*: then it followeth, *ver.* 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us*; for it is written, *Curſed is every one that hangeth on a tree.* Thus he expoſed himſelf to the flames of divine wrath, which would have been a conſuming fire to a meer Creature: but as the wood of the Altar for burnt offering was overlaid with Braſs that it might not be devoured by the fire: ſo his humane nature being united to the God-head, was ſo fortified to endure the burning heat of the wrath and Curſe of God, that it was not conſumed by it, but although the God-head was inſeparably united to the manhood, and did not leave it for a moment, yet it did ſo withhold its divine influence from the Manhood for a time, that it ſuffered extream and unconceivable torments in body, but eſpecially in ſoul, as appeareth in the holy ſtory; for though God the Father loved him infinitely as his Son, and as one that was perfectly holy and righteous in his own perſon, yet he executed his juſtice upon him to the full, as he Gal. 3. 10, 13.

presented himself before him, burdened with the guilt of mans sins against the Law. *It pleased the Lord to bruise him, he hath put him to grief.* Saith the Apostle, *He spared not his own Son, but delivered him up for us.* He spared not his own Son; He found him engaged to satisfie the Law for the sins of men, and therefore he executed the severity of the Law upon him, and spared him not, but delivered him up for us all, saith the Text. He did as it were deliver him up with his own hand for sinners, delivering him up by the hand of his love, towards sinners, to the hand of his justice, to be punished for their sins: so that I conceive it may be said that Christ had judgement without mercy, that through him mercy might glory over judgment toward repenting and believing sinners.

Isa. 53. 10. Rom. 8. 33.

Fifthly, *He actually suffered death*; He did shed his most precious blood, *He humbled himself and became obedient unto death, even the death of the Cross.* He poured out his soul unto death. *Jesus when he had cried again with a loud voice, yeilded up the Ghost. When they came to Jesus, and saw that he was dead already, they brake not his leggs, but one of the Souldiers with his Spear pierced his side, and forthwith came thereout blood and water.*

Phil. 2. 8. Isa. 53. 12. Matth. 27. 50. Joh. 19. 33, 34. ver. 41, 42.

Lastly, *That it might be manifest that the Prince of life was really dead for the satisfaction of the Law, He suffered his body to be caried to Prison, to be shut up in the grave, and held under the power of death untill the third day. Now in the place where he was crucified*

there

there was a garden, and in the Garden a new Sepulchre, wherein was never man yet laid, there laid they Jesus. Thus ye see the Lord Jesus Christ satisfied the Law to the full, endured the rigour, and bare the penalty of it. Secondly, by satisfying the Law, and endruing the severity of it, he established the Law. I suppose it is not necessary to speak much of this particular, because the opening of the former giveth light unto it, breifly thus: 1. The Law required perfect obedience, as ye heard, the full performance of every branch and tittle of it. 2. In case of disobedience, transgression, defect, and failing in obedience, the Law denounced a grievous penalty, a Curse, death and destruction, as was noted Gen. 2. 17. also, yea the Law given to mankind in *Adam*, had the sentence of death annexed, *In the day thou eatest thereof thou shalt surely die.* 3. Hence it followeth, that if neither the Law be fulfilled in a way of obedience, nor satisfied by the inflicting of the punishment, then it is made void, and declared to be of no force, to have lost its authority, its vigour, and to be frustrated of its end. 4. Thereupon we may infer by the rule of contraries, that the Lord Jesus Christ having in the nature of man born the full penalty, severity, and Curse of the Law, due to the sins of men against the Law, and by his God-head, to which his humane nature wherein he suffered is personally united, gave sufficient value and worth to his sufferings, to make full satisfaction to the Law, to the uttermost, that the Law in

its greateſt rigour could require: hence it clearly followeth, that Chriſt eſtabliſhed the Law. This was a reall and full acknowledgement of the Authority of the Law; the wonderful abaſement, the grievous ſufferings of the Son of God, were ſignal evidences, infallible demonſtrations of the force and authority of the Law; the Lord of glory appearing in the form of a Servant, to make way for ſatisfying the Law: he that is the brightneſs of the Fathers glory, enduring the ſhame of the Croſs, did abundantly witneſs to the world the Authority of the Law. The Lord Jeſus Chriſt ſpared not his moſt precious blood, but freely poured it forth to ſatisfie the Law, for the ſins of his people, and thereby ratified and ſealed the Authority of the Law.

Uſe 1. *How ſhould this be improved to ſtir up poor ſouls without delay to turn to the Lord, and flee to Chriſt?* For in as much as the Lord Jeſus did both perform perfect obedience to the Law, and bear the full penalty and curſe of the Law, and by both theſe eſtabliſh the Law; it ſheweth clearly that the Law ſtandeth in full force againſt all that are out of Chriſt, they being guilty of ſin againſt the Law, are ſubject to the Curſe of the Law; for being not found in Chriſt, they have no part in his perfect righteouſneſs and full ſatisfaction, and therefore are every moment in danger of the ſentence of condemnation denounced by the the Law. It is true that Chriſt hath fully ſatisfied the Law: But what doth this help them

them that remain in their natural eſtate of impenitency and unbeliet? That full ſatisfaction which Chriſt made to the Law, ratifieth the Authority of the Law, and proclaimeth to the world, that the Law ſpareth none that are under the Law, and ſo are all that are not in Chriſt, and ſo under grace; and therefore reſt not one day in this condition; ſin lieth at the door, the avenger of blood is at thy back, the voice of the Law is, *pay that thou oweſt*: It is a groundleſs plea to ſay, Chriſt hath paid all, if thou remaineſt out of Chriſt.

Secondly, *If ſin were ſo exceeding grievous and bitter unto Chriſt, Oh let it not be ſweet and delightful unto thee!* If ſin imputed were ſuch an unſpeakable torment to the Lord Jeſus Chriſt, What a ſhame is it for any that pretend to be members of Chriſt, to make it the matter of their contentment? Doſt thou call thy ſelf a Chriſtian, and canſt thou ſee the Son of God abaſed for ſin, put to an open ſhame, buffetted, ſpit upon, crowned with thorns, and ſweating drops of blood, exceedingly afflicted in ſoul, bleeding and dying upon the Croſs for ſin, and yet canſt thou hold up thy head, take a pride in ſin, glory in it, deſpiſe reproof, gain by it, thrive by it, riſe by it, get preferment by it, ſport and ſolace thy ſelf with it, and ſtill own the name of a Chriſtian? What is this but to be an Enemy to the Croſs of Chriſt, harbouring in thy boſom, that Enemy which faſtned and nailed him to the Croſs? *Uſe 2.*

Use 3. Thirdly, *Here is ground of sound comfort for them that are in Christ*, He hath made full satisfaction to the Law, he hath paid the debts of his people, cancelled the bond of the Law, redeemed them from the Curse, the Law can exact no satisfaction from them, he hath fully cleared all accounts, *There is* Rom. 8. 1. *therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit*: But of this somewhat may be spoken upon the next point.

Sect 3. The third particular followeth. *viz. That the Lord Jesus Christ established the Law by communicating his perfect righteousness to Believers:* where, as in the former points there are two Branches.

1. Branch. 1. That the perfect righteousness of Christ is communicated to Believers.

2. That hereby the Law is established. Concerning the former, ye heard before of the perfect Righteousness of Christ, who both was a Lamb without spot, knew no sin, and performed compleat obedience to the Law, and also did undergo the punishment and Curse of the Law due to the sins of men and women, and so made full satisfaction to the Law. Now that which is to be cleared is this, That this perfect Righteousness of Christ is communicated to Believers.

2. How it is received by Believers.

3. What are the effects and consequents of the righteousness of Christ thus communicated and received.

For

For the first, 1. *The righteousness of Christ is communicated to Believers, not by infusion, but by imputation*, not so as to be inherent in them, but so as to be imputed to them; so as to be accounted theirs; for he hath made him to be sin for us that knew no sin, that we might be made the righteousness of God in him. As the sins of men were not infused into Christ, so as to be inherent in him, but imputed to him: so the Righteousness of Christ is not infused into Believers, so as to be inherent in them, but is imputed to them and accounted theirs. The satisfaction which Christ hath made to the Law is imputed to them, that is, reckoned to belong unto them, as if they had satisfied the Law in their own persons. So it is said of *Abraham, it was imputed unto him for Righteousness. Now it was not written for his sake alone, that it was imputed to him: but for us also to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead.* As if a King should pardon a great Malefactour for his Fathers sake, who had done some eminent service to the State, his Fathers deservings might be said to be imputed to him, accounted his, as if they had been his own; and when a surety payeth anothers debt, the payment is imputed to the debtour, and accounted as done by him, and he is as fully discharged and esteemed out of debt, as if he had paid it with his own mony: so Believers have no Righteousness of their own to satisfie the justice of God, but the Righteousness of Christ

2 Cor. 5. 21.

Rom. 4. 22, 23, 24.

is

is imputed to them, that is accounted theirs; as if they had been perfectly righteous by performing perfect obedience, and making full satisfaction in their own persons to the Law; and here ye may observe who it is that imputeth the Righteousnes of Christ to Believers 2. Of what nature this act of imputation is.

1. It is God that imputeth the Righteousnes of Christ to Believers, saith the Apostle, *David* describeth the blessednes of the man unto whom *God imputeth Righteousnes without works*; it is God who imputeth Righteousnes unto justification, and it properly belongeth to him as the supream Judge; *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, Who is he that condemneth, it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Here the Apostle seemeth to set before us a representation of the highest Tribunal or Court of Judicature, intimating or supposing the persons indicted, the Accuser, the Judge, the Advocate; the Persons indicted or arraigned, the Elect of God, true believers: the Accuser, implied in those words *Who shall lay any thing to the charge of Gods Elect?* the Judge, God; it is God that justifieth, the Advocate. Christ who, first died, and so made satisfaction for the sins of his people. 2. Rose again, and by this his delieverance, out of the grave the prison of Death, made it evident that their debts were fully discharged. 3. He is at the

Rom. 4. 6.

Rom. 8. 33, 34.

the right hand of God, which is a ſure argument that he is highly in the Judges favour. 4. He improveth his intereſt in the Judge, by making interceſſion for his people, preſenting his merit and Righteouſneſs to his Father, to be imputed to them, and accounted theirs, and therein pleading his ſatisfaction, made in their ſtead, for their pardon and juſtification. But the thing for which I bring this place at the preſent is, to ſhew that it is God who imputeth the righteouſneſs of Chriſt to Believers, it is he that juſtifieth, God is the efficient cauſe, the Authour of the imputation of Chriſt his righteouſneſs to his people, and ſo of their juſtification, *It is one God which ſhall juſtifie the circumciſion by faith, and the uncircumciſion through faith, ſcil.* all ſincere Believers, whether *Iſraelites* or *Gentiles*. Now the works of God toward the Creatures, are the works of all the three perſons of the God-head, Father, Son, and holy Ghoſt, and therefore Chriſt, as he is Mediator between God and man, preſented his righteouſneſs unto God, to be imputed to his people for their juſtification; as he is God, he imputeth his righteouſneſs, merit and ſatisfaction to them, and juſtifieth them. 2. Conſider of what nature this act of imputation is, whether it be an act of Juſtice or of Grace. I conceive this Act of God, imputing the Righteouſneſs of Chriſt to his people, is an act of grace or free favour, & undeſerved love; *Being juſtified freely by his grace, through the Redemption that is in Chriſt Jeſus, whom God hath ſet forth* Rom. 3. 30. Rom. 3. 24.

forth to be a propitiation through Faith in his blood. It is said Believers are justified freely: and then again, by his grace, the latter explaining the former; freely, that is, by his grace and free favour: for though the Righteousness and satisfaction of Christ is of infinite merit and worth; yet 1. God the Father by a pure Act of Grace, gave his Son to dye for sinners: so it is said here, *whom God hath set forth to be a propitiation through faith in his blood*: herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 2. Christ, as he was man, was freely chosen of God for this purpose; so God saith concerning him, *Behold my servant whom I have chosen*: The man Christ Jesus was freely chosen of God to become one person with the Son of God; the Son of *Mary* did not merit to be personally united to the Son of God, but was freely chosen of God, to be exalted to this incomprehensible dignity, glory and Majesty, far above all other creatures, Angels and men, and from this personal union to which he was freely chosen, proceedeth the greatness and all-sufficiency of his merit. 3. God in his Law hath denounced the penalty of death, the Curse, everlasting destruction, against every one that was guilty of sin against the Law, and he was not bound to accept of satisfaction at the hand of another in their stead, nor to hold them discharged of the guilt of their sins, upon the account of anothers sufferings for sin, and therefore it was an Act of meer great

1 Joh. 4. 18.

Mat. 12. 18.

grace in God, to accept of Christ his satisfaction in behalf of sinners, and to impute his righteousness to them, and to account it theirs for their justification. And so it was according to the Covenant and Agreement which God the Father freely made with Christ, according to which agreement, Believers are given to Christ: so he saith to his Father, I pray for them which thou hast given me, for they are thine: Behold I and the children which God hath given me, those lost sinners whom God gave to Christ, as Mediatour and Redeemer, to save them by his death and satisfaction: to them God the Father, by his grace, that is, freely imputeth the Righteousness of Christ, & accounteth it theirs, accepting them as righteous through him. Joh. 17. 9. Heb. 2. 13.

Secondly, *Observe how the Righteousness of Christ is received by believers*, that is, *by faith unfeigned*: the Righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets, even the righteousness of God which is by faith of Jesus Christ unto all, and upon all that beleive the Righteousness whereby Believers are justified, is the Righteousness of God; it is such a Righteousness as God hath revealed; as he hath appointed for this end; as he approveth and accepteth; such a Righteousness as he giveth to Believers, this Righteousness is received and applied by the faith of Jesus Christ: not by the faith which Christ hath, but by the faith which Believers have in Christ, not by the faith whereby Christ beliey Rom. 3. 21, 22.

lieveth, but by the faith whereby men believe in Christ. Believers being united to Christ by the spirit on the one side, and by faith on the other. God imputeth the Righteousness of Christ unto them, and they receive and
ver. 28. apply it to themselves by faith: So in that conclusion of the Apostle, *Therefore we conclude that a man is justified by faith without the works of the Law.* In these and many other places, where faith is said to justifie, Divines understand it to be meant not *meritoriously*; for so Christ justifieth by his merit, procuring justification for sinners: *not by way of efficiency*, for so God justifieth, as the Author of justification, as the Judge, imputing Christ his righteousness to Believers, and so justifying them: *not materially*, for so the righteousness of Christ justifieth, as the matter of justification: *not formally*, for that is by way of imputation, *but faith justifieth.* 1. *Objective*, not by force of its own Act of believing, but by vertue of its Object, which it apprehendeth, *scil.* Christ his righteousness.

2. *Instrumentally*, *Faith justifieth* by applying the righteousness of Christ to the Believing soul, whereby it is justified.

3. *Observe the effects*, or Consequents of the righteousness of Christ thus imputed of God, and received by faith, they are delivered
Rom. 4. 7, 8. & 8. 1. from the guilt of sin, *Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.* Christ his righteousness is accounted theirs, and so their own sins are no longer accounted

accounted theirs, and ſo they are free from condemnation. *There is now therefore no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh but after the ſpirit.* They are accepted as righteous in the ſight of God, becauſe the perfect righteouſneſs of Chriſt is imputed to them, who perfectly obeyed the Law, and fully ſuffered the penalty of the Law, hereby alſo they have an intereſt in everlaſting life and ſalvation, *Whom he juſtifieth, them he alſo glorified.* Rom. 8. 30. Again, a conſtant conſequent of the righteouſneſs of Chriſt communicated and imputed to Believers, for their juſtification is regeneration, converſion, ſanctification; for the ſame faith which applieth the Righteouſneſs of Chriſt to Believers for the forgiveneſs of ſin, and for their juſtification, doth unite them to Chriſt, ſo that they partake of his ſpirit and ſanctifying graces.

The ſecond Branch of the point is, *That the Lord Jeſus Chriſt by communicating his perfect Righteouſneſs to Believers doth eſtabliſh the Law.* 2. *Branch.* This clearly followeth upon thoſe things which have been ſpoken, for in as much as the Lord Jeſus Chriſt performed obedience to the Law, and ſuffered the full penalty of the Law, and then communicated his perfect Righteouſneſs to Believers, making them one with himſelf, uniting himſelf to them by his ſpirit, and uniting them to himſelf by faith, that ſo himſelf and his perfect Righteouſneſs might become theirs, and that hereby they might be juſtified and accepted

cepted as righteous in the ſight of God. This was an effectual declaration, a real acknowledgment of the force and Authority of the Law: for hereby he witneſſed that the Law was ſuch an authentical and indiſpenſable rule of righteouſneſs, that none could be juſtified and accepted as righteous in the ſight of God the ſupream Lawgiver and Judge, but by ſuch a Righteouſneſs as was fully anſwerable to the Rule of the Law, and therefore becauſe in this corrupt ſtate of Nature, wherein all mankind are, ſince the fall, no man could have performed perfect obedience to the Law in his own perſon, but all muſt have lain under the ſentence of condemnation, and utterly periſhed. The Lord Chriſt having taken upon him the Name of Jeſus, and the office of a Saviour and Redeemer, to ſave his people from their ſins, yet would not ſave them in an illegal and irregular way, not by his royal prerogative without reſpect to the Law, but by fulfilling the Righteouſneſs of the Law in his own perſon, and then communicating his perfect righteouſneſs to them, inveſting them with it, cloathing them with this ſpotleſs and glorious robe of his Righteouſneſs. On the other ſide, the contrary doctrine of juſtification by the works of the Law, teaching that men might be delivered from Condemnation, and approve themſelves as righteous in the ſight of God, by their own inherent holineſs and works performed by them in obedience to the Law, did deny the force, the vigour and Authority of the Law, becauſe the holineſs

and

and performances of the beſt of them did fall far ſhort of the perfection of the Law. Now to ſay that men may be juſtified by the works of the Law, whoſe works did not anſwer the righteouſneſs required in the Law, was to declare the Law to be void, to have loſt its power, to condemn the tranſgreſſours, of the Law. But Chriſt having fulfilled the righteouſneſs of the Law, and born the full puniſhment of it, and communicated his righteouſneſs to Believers; hath dearly and abundantly ratified the Authority of the Law, and ſo as the Apoſtle ſaith, *Chriſt is the end of the Law for righteouſneſs to every one that believeth.* Rom. 10. 4. The Law attaineth its end in Chriſt, becauſe He hath fully anſwered and ſatisfied the Law, and communicateth his perfect righteouſneſs to his people, that they might be juſtified and ſaved without the leaſt prejudice to the Authority of the Law.

The uſe of this may be, to ſtir up Believers exceedingly to admire and magnifie the Lord Jeſus Chriſt, who being very God, the ſupream Law-giver, from whom the Law received all its force and Authority, was pleaſed by a voluntary Act of his love to become man and ſo to be made under the Law; to ſubject himſelf to the Authority and power of the Law, to perform perfect obedience to the Law, and to bear the Curſe of it, and then as it were to make over, and communicate to poor guilty condemned ſinners, this his perfect righteouſneſs for their juſtification and ſalvation; and therefore the Apoſtle prayed thus for Believers that Chriſt *Uſe 1.*

Eph. 3. 17, 18, 19. may dwell in their hearts by faith, *That ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge.* It is an height and depth which Creatures cannot reach, a breadth and length which they cannot measure, but those that have interest in Christ, and his perfect righteousness, should labour to view and surveigh it diligently, that they may see into it more and more, and advance and magnifie the Lord Jesus Christ, who is *Jehovah* their Righteousness.

Jer. 23. 6.

Use 2. Secondly, *This may take down the natural pride of mens hearts, the best of* Adams *posterity except Christ alone, would have been accursed and condemned wretches, had they not been justified and saved by a borrowed Righteousness,* by the Righteousness of another, even of Christ, communicated and imputed to them, and accounted theirs, *Where is boasting then? it is excluded: By what Law? of works?* nay, *but by the Law of faith,* that is, by the doctrine of the Gospel, which declareth that the only way for men to escape condemnation, and to appear righteous before God, is to become poor in spirit, and as wretched, guilty, lost creatures, to go out of themselves, and renounce all hope and confidence in themselves, and all their own abilities, duties, and performances, and to flee to Christ alone, that they may be justified by his righteousness, and accepted of God in him, to come as poor naked wretches, that have never a rag of

Rom. 3. 27.

their

their own to cover their ſhame, and to beg of Chriſt white rayment, the ſpotleſs covering of his righteouſneſs: this doctrince excludeth boaſting, and confoundeth pride, if there be any thing for which thy heart is apt to be lifted up, either to think highly of thy ſelf, or to deſpiſe others, remember that if thou art an unbeliever, thou ſtandeſt guilty, and condemned before the Lord, and ſo haſt cauſe inſtead of exalting thy ſelf to be exceedingly abaſed, and to be reſtleſs, until thou be delivered from condemnation, and haſt obtained pardon and juſtification through the righteouſneſs of Chriſt: If thou art a true believer, remember thou art juſtified by a righteouſneſs which was never wrought by thee in any part, but wholly and only by the Lord Jeſus Chriſt, and out of the riches of grace and mercy, communicated and imputed to thee, whereof thou waſt as unworthy as any of them that lye under the ſentence of condemnation; Haſt thou not then a double cauſe of humiliation? 1. Becauſe of thine own guiltineſs and unworthineſs in thy ſelf. 2. Becauſe ſo rich a favour was freely beſtowed upon thee; for the greater the gift is which is beſtowed upon unworthy perſons, the more cauſe have they to be low in their own eyes, the bounty of the giver, and greatneſs of the gift, caſteth ſhame upon the unworthineſs of the receiver.

Thirdly, *This may encourage the worſt of men and women, the chief of ſinners, to come to Chriſt, and to turn to the Lord,* Here is a per- *Uſe 3.*

fect Righteouſneſs, a full Satisfaction, here is a Saviour and Mediator between God and man, the man Chriſt Jeſus, who hath performed perfect obedience to the Law, and ſuffered the puniſhment of the Law due to the greateſt ſinners, for the greateſt ſins: and therefore as was noted before, he is called *Jehovah* our Righteouſneſs; for though Believers are not juſtified by the eſſential Righteouſneſs of Chriſt, as God; yet I conceive the infinite worth of the infinite *Jehovah*, God the Son, raiſeth that righteouſneſs which he hath wrought for ſinners, to ſuch an unſpeakable value, as is ſufficient for the ſins of the whole world: How inexcuſable then is their neglect, who rather lye in their ſins, then ſeek to Chriſt? And on the other ſide, what a door of hope is opened to them who are diſcouraged through the greatneſs of their ſins; What can hinder thee from receiving pardon and obtaining full forgiveneſs? Not the greatneſs of ſin, for Chriſt hath done and ſuffered that which is abundantly ſufficient to anſwer all, nothing can hinder thee but an impenitent and unbelieving heart.

Uſe 4. Fourthly, *Let Chriſtians be ſtirred up exceedingly to labour after truth of faith, and ſtrength of faith*; for as the Righteouſneſs of Chriſt is that for which Believers are accepted as righteous with God: ſo faith is that grace whereby it is applied to the ſoul, the Father of the diſtreſſed child cryed out and ſaid with tears, *Lord I believe, help mine unbelief*: and the Apoſtles ſaid unto the Lord, *Increaſe our Faith.*

Mark 9. 24.
Luk. 17. 5.

Faith. Pray earneſtly for faith, and for ſtrength and increaſe of Faith, that ye may be eſtabliſhed in the faith, and confirmed in the aſſurance of your intereſt in Chriſt, and his perfect righteouſneſs: this is the Sheild which quenched the fiery darts of the Devil. What may Chriſtians expect, that the Devil ſhould rather aim at, than the deſtroying or weakning of their faith, to divide them from Chriſt, to diſſolve the marriage bond between him and them, to ſtrip them of their wedding garment, the robe of Chriſt's Righteouſneſs? And what ſhould Chriſtians endeavour more than the ſtrengthning of their faith?

Fifthly, *Let all that are in Chriſt, juſtified by the Righteouſneſs of Chriſt, labour to walk as becometh thoſe that are partakers of ſo rich a bleſſing.* This was one great end of Chriſt his coming into the world, and performing this glorious work of Redemption, that he would grant unto us, *That we being delivered out of the hand of our Enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life*: and therefore the Apoſtle having ſpoken at large of this doctrine of juſtification by faith in Chriſt his Righteouſneſs, exhorteth Believers thus, *I beſeech you therefore Brethren by the mercies of God, that ye preſent your bodies as a Sacrifice, living, holy, acceptable unto God*, &c. *of him are ye in Chriſt Jeſus, who of God is made unto us, wiſdom, righteouſneſs, and ſanctification, and redemption*: thoſe to whom Chriſt is made righteouſneſs for their juſtification, to them

Uſe 5.

Luk. 1. 74, 75.

Rom. 12. 1.

1 Cor. 1. 30.

he is made sanctification, conforming them to himself in holiness. Justification and Sanctification are, 1. Distinct. 2. Unseparable, neither to be confounded together, nor separated from each other: They are distinct, Sanctification is no cause nor part of justification. No man is justified for his holiness, but only for the righteousness of Christ. On the other side, sanctification and holiness is unseparably joyned with justification; whosoever is justified is also sanctified, when sin is forgiven, it is also mortified.

Do not flatter your selves with a perswasion of the pardon of your sins, and the justification of your persons, while ye want the beginning of sanctification. Saith the Apostle,

1 Cor. 6. 11. *Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the spirit of our God.* All that are washed from the guilt of sin in the name of Christ, and by the virtue of his blood, being made partakers of righteousness unto justification, are also washed by his sanctifying spirit and grace, from the filth and pollution of sin, and made partakers of his holiness.

Sect. 4. Doct. In the next place, we have the fourth particular, *That the Lord Jesus Christ established the Law, by making it a rule of obedience to his people.* 1. Christ made the Law a rule of obedience to his people. 2. Hereby he established the Law,

Mat. 5. 17, 18. 1. Concerning the former, the Lord Christ saith, *Think not that I am come to destroy the Law and the Prophets, I am not come to destroy,*

but

but to fulfill; for verily I ſay unto you, till Heaven and Earth paſs, one jot or one tittle ſhall in no wiſe paſs from the Law till all be fulfilled, the Law is eſtabliſhed as a perpetual rule to direct Chriſtians in the ordering of themſelves, all the powers of their ſouls, affections of their hearts, their thoughts, words, and actions; and therefore Chriſt himſelf in divers paſſages following, preſſeth, not only the outward but alſo the inward obſervation of the Law, a certain man asked Chriſt this queſtion, *Which is the great Commandment in the Law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind: This is the firſt and great Commandment, and the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf: on theſe two Commandments hang all the Law and the Prophets.* I conceive the Lord Chriſt in this anſwer doth clearly confirm the Law, as a Rule of obedience by his Authority. 1. He doth as it were open the bowels of the Law, and diſcover the ſoul and ſpirit of it, ſhewing that it conſiſteth in two things, 1. Intire, and perfect love to God. 2. As ſubordinate hereunto, ſincere love to our Neighbour. 1. Becauſe all things commanded in the Law are, either love to God and man, or ſuch things as love ſuppoſeth, as the knowledge of God, or ſuch affections, thoughts, words, actions, as accompany or flow from love. 2. All ſins of omiſſion or commiſſion towards God or man, are either want of love, or ſuch as proceed from the

Mat. 22.35,36, 37,38,39.40.

want of love. Now in that Christ doth so highly extol these two Commandments which comprehend the substance of the Law, he established the Law as a rule of obedience for his people.

Secondly, In this speech, he had respect, not only to the ten Commandments delivered *Exod.* 20. but also to the doctrine of the Prophets throughout the old Testament, saying, *On these two*, &c. The Prophets opening and enlarging in particulars, what is generally comprized in the ten Commandments: and if we compare this with what we had before, where he saith, he came to fulfill the Law and the Prophets; we may gather, that he established the Law delivered by *Moses*, and expounded by the Prophets, as a Rule of obedience to his people. Again, how frequently doth the spirit of Christ in his Apostles establish the Law, as a rule of obedience for his people. What are those things which the Apostles by the Authority of Christ and his Name, require of Christians but things commanded in the Law? And what are those sins which they call upon Christians to shun, but sins forbidden in the Law? *Let Love be without dissimulation: abhor that which is evil, cleave to that which is good*, &c. What multitudes of instances might be given in this kind, and therefore saith the Apostle, *The end of the Commandments is Charity out of a pure heart, and of a good Conscience, and of faith unfeigned.* These are things required in the Law. *The grace of God which bringeth salvation*

Rom. 12. 9.

1 Tim. 1. 5.

Tit. 2. 11, 12.

to

to all men, hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. The Gospel and word of grace which Christ hath revealed to the world, and confirmed by his death, teacheth those things which are the substance of the Law; and therefore Christ hath established the Law, for a Rule by which his people are to act and walk, *As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy for I am holy.* 1 Pet. 1.15, 16 Lev. 11. 44. The spirit of Christ in the Apostle, alledgeth the very word of the Law as ratified by the Authority of Christ, as a rule of holiness to which his people must conform their hearts and lives.

Obj.

But it may be Objected, that divers passages of the new Testament make against this, such as these, *The Law is not made for a righteous man, but for the lawless and disobedient.* 1 Tim. 1: 9: And the Apostle saith to them that are in Christ, *Ye are not under the Law, but under grace. God sent forth his Son made of a woman, made under the Law, to redeem them that are under the Law.* Rom. 6. 14. Gal. 4. 4, 5.

Answ.

Fo Answer to these things, consider, *That the Law may be considered two wayes.* 1. *As a Covenant of works, severely requiring full and exact obedience and perfect righteousness upon pain of the Curse:* and so Believers being in Christ, are not under the Law but under grace. The Lord hath reconciled them to himself in Christ, received them into a Covenant of grace, discharged them of the curse of the Law, and sentence of condemnation, justified

justified and accepted them as righteous through the righteousness of Christ, given them access to his mercy seat, so that the Law is not made for a righteous man, as a covenant of works. Believers are not to be judged according to the rigour and severity of the Law, nor subject to the curse or condemnation of the Law, and therefore the Apostle saith, *Christ hath redeemed us from the Curse of the Law, being made a Curse for us*: but the lawless and disobedient natural persons, being out of Christ, and standing upon their own bottom, and so being to answer the justice of God upon their own account, are under the Law as a Covenant of works, and subject to the malediction, Curse and condemnation of the Law. Secondly, *The Law may be considered as a Rule of life, as a direction to true Believers, guiding them in the wayes of God, teaching them how they ought to walk and to please God*, how to walk answerably to his saving mercies, and spiritual blessings communicated to them in Christ: and in this regard the Law is established by Christ, for the use of his people; and so I conceive in this sense, the Law is so far from being a Covenant of works, that it becometh a part of the Covenant of grace, or a Rule subservient to the Gospel. So the Apostle telleth the believing *Thessalonians*, *Ye know what Commandments we gave you by the Lord Jesus*, the Commandments which he delivered to them were given by the Lord Jesus, in the Name of the Lord Jesus Christ, by vertue of his Authority and

Gal. 3. 13.

1 Thes. 4. 2, 3.

Com-

Commiſſion received from him? Now what Commandments were theſe? Even the ſame that are delivered in the Law, in ſome of which the Apoſtle giveth inſtance: Firſt in general, *This is the will of God, even your ſanctification, that ye ſhould be ſanctified*, and ſo conformed to the Law of God in all things.

Then in ſpecial, *That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour, not in the luſts of Concupiſcence*, &c. In a word, the Law is of uſe both unto them that are out of Chriſt, and to them that are in Chriſt: To the former it diſcovereth the contrariety of their Natures, hearts, and lives, to the mind and will of God, their utter diſability to fulfill the Law, and thereupon makes known unto them their woful eſtate, that they lye open to the wrath and Curſe of God, and the danger of everlaſting condemnation: and ſo the Law may be of uſe: 1. *To take down the natural pride that is in men and women*, to cauſe them to ſee their own vileneſs and loſt condition, to renounce all confidence in their own imaginary righteouſneſs, to abaſe themſelves to the duſt before the Lord, *For by the Law is the knowledge of ſin.* Secondly, *The Law may be of uſe to ſuch, to drive them out of themſelves*, to ſeek after the remedy, to cauſe them to flee to Chriſt, that they may be waſhed in his blood from all their ſins, juſtified by his perfect righteouſneſs, and ſo redeemed from the Curſe of the Law, and delivered from the wrath to come. 2. *To true Believers the Law may be uſeful.* Rom. 3. 20.

1. *To*

1. *To humble them, and make them poor in spirit, and low in their own eyes.* And that, 1. *In respect of their state by Nature.* 2. *In respect of their present condition*, now that they are renewed by grace. In the former respect, they may see in the glass of the pure and holy Law of God, the woful deformities and blemishes of their souls, as they were of themselves, their numberless omissions and commissions, and being inlightned by the spirit of Christ, these things are the more manifest to them. Secondly, *In respect of their present condition, as they are renewed by grace* though they have the spirit of Christ conforming them in some degree to the Law, yet by comparing both the frame of their souls, and their thoughts, words, actings, conversations, with the pure and spiritual Law of God; they find themselves far short of the mark, and that they need daily renewed acts of grace and free pardon from the mercy seat.

Secondly, *The Law is of use to direct them, to shew them what frame of spirit, what wayes are pleasing to the Lord, who is the Law-giver, and Authour of the Law.*

3. *The Law is useful to Believers*, to quicken them and stir them up more and more, to purge themselves from all filthiness of flesh and spirit, to cleanse their hearts from those corruptions which are contrary to the Law, and to labour after an increase and growth in all holy and sanctifying graces, and to strive after farther perfection, saith the Apostle, *Brethren,*

Brethren, I count not my self to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3. 13, 14. It seemeth the Apostle, notwithstanding that great measure of the spirit of Christ, which he had received, and the great improvement made of his Talents, the eminent services done to the Church, yet looked upon the mark, as being far before him, a great way beyond him, that is, that he was far short of the perfection of holiness and righteousness which the Law required, and therefore he did reach forth and press forward with all his might. When the best Christians find how far they fall short of that height of perfection which the Law calleth for, *scil.* to love the Lord their God with all the heart, and all the mind, and all the soul, and all the might, &c. May not this be a powerful motive to quicken them, to use all holy endeavours for the perfecting of holiness in the fear of God?

Secondly, *The Lord Christ, by making the Law a rule of life and holy obedience for his people hath established the Law.* It is true he hath redeemed sincere Believers from the Curse of the Law, but that was done without the least prejudice to the force and authority of the Law, because himself did bear the Curse in his own person, and so he did both save his people from the Curse of the Law, and yet fully satisfie the Law, but herein

herein did Christ put an high degree of honour upon the Law, that though he had made full satisfaction to the Law, in behalf of his people, yet he will have the Law to remain as a Directory and Rule of holiness and righteousness for those that are appointed heirs of salvation. He hath made the Law a Rule for the ordering of his Royal family, of his spiritual Kingdom. The Lord Christ hath exalted the Law to a great height of dignity, in that himself being the Law-giver, and having united Believers to himself by his spirit, and ruling in their hearts by his grace, yet requireth them to attend to the Law as the Rule by which they should regulate and order their hearts and wayes.

The use of this may be, first to shew the errour of those who seem to deny the use of the Law for Believers in any kind, as if they were to bring them in Bondage under a Covenant of works. How usual is it with men to mistake the meaning of the holy Scripture, and in special to take those things as absolutely meant, which are to be understood only in some respect. So in this case, because the Scripture sheweth that Christians are not under the Law, therefore they seem to say, they have nothing to do with the Law, and that the Law hath not any thing to do with them: but though they are free from the Curse of the Law, yet the Law is still of great use to them, to guide them in such a course of holy obedience wherein they are to glorifie God, and to walk worthy of the Lord to all pleasing.

2 Pet. 2. 18, 19,

ſing. The Apoſtle I conceive ſpeaketh of ſuch licentious libertines, and *Antinomian* teachers, who when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them that live in errour, while they promiſe them liberty, they themſelves are yet ſervants of corruption; for of whom a man is overcome, of the ſame he is brought in bondage. Is it not common with many to complain of bondage under the Law, who on the other ſide remain in a miſerable bondage under their luſts?

Secondly, *This may open the eyes of thoſe ſelf-deceivers, who pretend faith in Chriſt, as if their ſins were pardoned through his ſatisfaction,* and their perſons juſtified by his righteouſneſs without the works of the Law, *and thereupon ſin ſecurely, not caring to order their hearts and ways according to the Law,* nor to make it the rule of their lives: The Apoſtle notably ſheweth the folly of ſuch, for having proved that Believers are freely pardoned and juſtified by the righteouſneſs of Chriſt, without any conſideration of their own works done in obedience to the Law, inſomuch that he ſaith, *Where ſin abounded, grace did much more abound*: whereas ſin abounded in men, the grace and free love of God did much more abound, and gloriouſly manifeſt it ſelf through Chriſt towards Believers, in pardoning their ſins, and accepting them as righteous; thereupon he propoſeth a queſtion or Objection, *What ſhall I ſay then? Shall we* 2. *Uſe.*

Rom. 5. 20. Chap. 6. 1, 2.

continue

continue in sin that grace may abound? as if some licentious person turning the grace of God into lasciviousness, should say, if our best works be of no force or weight at all towards our justification on the one side, and the grace of God on the other side, be gloriously illustrated by occasion of our sins, why should we fear to sin against the Law, or be careful to walk according to that Rule. The Apostle answereth by way of detestation, *God forbid*; *or*, *let it not be*: Let not so vile a thought enter into the heart of any Christian.

Secondly, By way of confutation, How shall we that are dead to sin, live any longer therein? know we not that so many of us as were baptized into Jesus Christ, were Baptized into his death; therefore we are buried with him by Baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life, as if he had said, they that are justified by the righteousness of Christ applied by faith, are by the same faith united unto Christ, and therefore dead to sin, as Christ died for sin; and raised to newness of life, as Christ rose from the dead; the spirit of Christ thus manifesting the vertue of Christ his death, and the power of his Resurrection in them, and so leading them in the way of holy obedience according to the rule of the Law. They therefore that fancy to themselves pardon of sin, justification, and salvation through faith in Christ, and give up them-

themſelves to walk according to their own luſts, and not according to the Law of God, do highly diſhonour Chriſt, and delude their own ſouls; for the Apoſtle *Peter* ſpeaking of him, *And him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* The Lord Jeſus Chriſt is exalted to be both a Prince and a Saviour, to rule and to ſave as a Prince, to give repentance whereby men and women are ſubjected to his government, and to his holy Law; and as a Saviour to procure for them forgiveneſs of ſin and juſtification. They then who would have their ſins pardoned through Chriſt, but not their ſouls ſubjected to the will and Law of Chriſt, they would have but an half Chriſt; they would have Chriſt the Saviour, but not Chriſt the Prince; and this is the way to have no Chriſt at all, no portion nor intereſt in Chriſt. I beſeech you therefore as you love your ſouls, take heed of this ſoul deceiving fancy; and as you deſire Chriſt for your Saviour, ſo obey Him as your Prince, according to his holy Law, which He hath eſtabliſhed as a Rule of life for his People.

FINIS.

Texts of Scripture Explained occasionally.

2 Thes. 2. 1, 2, 3.	page 10.
Rom. 7. 18.	p. 16.
Revel. 8. 13.	p. 50.
1 King. 18. 40.	p. 59.
Mat. 13. 22, 30.	p. 61.
Acts 7. 37.	p. 83.
Joh. 4. 19, 20, 21.	p. 83.
Gen. 22. 18.	p. 91.
Lev. 1. 4.	p. 105.
2 King. 3. 20.	p. 108.
Dan. 9. 21.	p. 108.
Heb. 10. 5, 6, 7.	p. 115.
1 Cor. 9. 13, 14.	p. 119.
1 Cor. 10. 18.	p. 126.
2 Cor. 2. 4.	p. 147.
1 Cor. 6. 18, 19.	p. 148.
Num. 23. 5.	p. 158.
Rom. 1. 19.	p. 179.
Rom. 5. 13, 14.	p. 188.
Amos 2. 4, 5.	p. 191, 192, 193.
Gal. 5. 4.	p. 209.
James 2. 24.	p. 210.
1 John 3. 8.	p. 227, &c.
Luke 9. 30, 31.	p. 233, 234.
John. 1. 1, 2, 3.	p. 234, 235.
Mat. 22. 35, *to* 40.	p. 261, 262.